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Calvinist Contact

An independent Christian weekly

MAY 18, 1990 / 45th year of publication / No. 2213

Thinkbit

Who so has skill in the art of music is of good temperament, fitted for all things .... Neither should we ordain young men as preachers unless they have been well exercised in music.

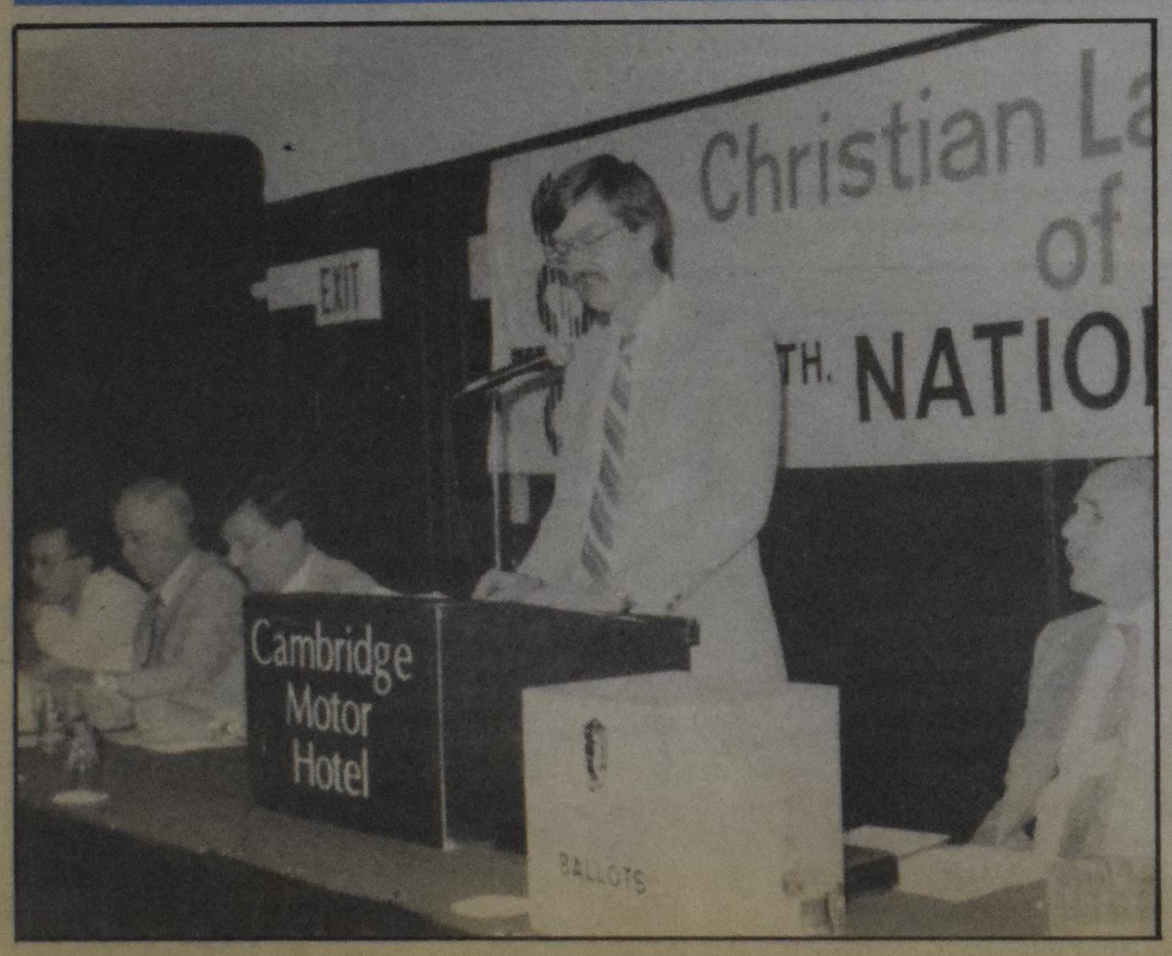
Martin Luther

In this issue:

As a boy, Jan Poortinga worked hard on Sunday — to get to church on time ..... pp. 10,11

Mary Leigh Morbey demonstrates how three artists from different periods of history have depicted Christ's ascension ..... pp. 12,13

In "Peter and Marja are BACK" Peter Slofstra begins the story of his accident and recovery and muses about what he's learned from it p.14



CLAC secretary Stan Baker presents his biennial report. Photo: Courtesy CLAC

Labour union moves forward with confidence

Robert VanderVennen

TORONTO — The conviction that religion is a public matter has led the Christian Labour Association of Canada (CLAC) to bring the Christian faith to the nitty-gritty of labour relations. That same conviction has brought about the recent great political upheavals in Eastern Europe, Dr. Edward Ericson told 230 union members and friends at the celebrative banquet of the 36th national convention of CLAC.

The amazing fact that this Christian labour union saw a 10 per cent membership increase in 1989, in contrast to the decline of other unions, lay beyind the theme "Forward with Confidence" chosen for this biennial convention. The 110 members who attended the business sessions adopted a $2-million budget for the coming year, which provides for 21 full-time union agents.

Ericson said that in contrast to the position of Canadian Labour Congress president Shirley Carr, who is quoted as saying that her Christian faith has nothing to do with her leadership of Canada's major union, "The great untold story is how Christian vision is behind the recent revolutions in Eastern Europe." He pointed out how those revolutions started in Poland with Lech Walesa and the Solidarity labour union, with support from the Catholic Church.

Most striking recently, said Ericson, have been the speeches of new Czech president Vaclav Havel, which make clear that the Christian gospel is the prophetic engine that drives his political actions. Walesa and Havel follow Ericson's friend Aleksandr Solzhenitsyn in speaking of a religious spirit more significant than human secular life. They are taking their faith into the public arena, which CLAC has been doing all its 38 years, and which is badly needed in the West as well as the East, added Ericson.

A total of 34 union locals were represented at the convention, coming from five provinces. Neil Roos reported that CLAC has 1,400 members in B.C., comprising 27 per cent of the total membership. Henk de Zoete pointed out that CLAC contracts in nursing and retirement homes are industry leaders in Ontario. Co Vanderlaan reported on the amazing growth in Alberta, especially through representation of employees in a major food chain. But that expansion has brought major opposition from mainline secular unions, who at one point brought in 17 full-time organizers carrying free beer and pizza to try to persuade the 165 employees to leave CLAC.

Delegates approved eight resolutions directed to governments in Canada and abroad. Among them was a resolution asking the government of Alberta to introduce legislation to protect workers in the retail and service industry who have been dropped from full-time to part-time status, with loss of income and loss of insurance and pension benefits. In recent years the percentage of retail and service workers who are full-time has dropped from 80 per cent to 10 per cent, that is, 90 per cent of retail and service workers in Alberta are now part-time.

See **CLAC** -- p. 2.

Farm research group offers Environment Week worship kit to 'challenge' Christians

Marian Van Til

GUELPH, Ont. — Though this year's Earth Day is past, Environment Week 1990 is coming up, June 3-9, and the Jubilee Foundation for Agricultural Research has decided to help Canadian Christians observe that week via a worship kit which emphasizes environmental stewardship.

The foundation, which is the research and education arm of the Christian Farmers Federation of Ontario, has prepared a worship kit for the Sunday of Environment week entitled "Our Common Future: It's in Our Hands." Three hundred copies of the kit are being made available free to pastors and worship committees who request them. The project received financial support from Environment Canada's program for Environment Week.

Jubilee Foundation says the kit contains "notes for a sermon/homily on stewardship of the environment, responsive readings designed for congregational participation, music and song suggestions, suggested scripture readings, quotable quotes and environmental data focusing on the pressure Canadians are putting on the environment."

This year's comprehensive kit, expanded from the 1989 version, also contains poetry and literature selections, children's and adult church school activities, a Bible discussion outline, resource references and "a focus on congregational as well as individual action," notes the foundation.

Christians must lead

Jubilee Foundation research director Elbert Van Donkersgoed says he hopes that the worship kit "will challenge Christians in all churches to extend their strong sense of caring to the environmental consequences of our modern lifestyles."

Van Donkersgoed emphasizes that "Christians can do much to demonstrate leadership in environmental stewardship and they can, by example, individually and as a congregation, battle the growing ecological deterioration" which we've brought on ourselves. The kit, he says, "will enable Christians to recognize that part of God's call in a time of mounting ecological destruction is for humanity to restore the integrity of creation in its day-to-day living."

"Our hope of alleviating the environmental and ecological miseries that afflict this age begins with recognizing them as more than economic problems," says van Donkersgoed. "We have to get back [to] the real source of our misery — a contaminated moral environment, a confused spiritual ecology. The irresistible forces humankind has set in motion can only be reversed if we reaffirm the Creator's will for this earth."

The kit brings all that and more to worshippers' attention, bringing home the point that "we do not have more earths at our disposal."

All of us have to become a "massive force for earth change," says van Donkersgoed. But we must also realize, he asserts "God may well be calling us beyond stewardship to sacrifice."

The kit, "Our Common Future" can be obtained by pastors or church representatives while supplies last from Jubilee Foundation for Agricultural Research, 115 Woolwich St., Guelph, ON N1H 3V1; (519) 837-1620. Other interested parties are asked to contribute $5 towards printing, postage and handling of the kits.

The Ascension

"Then he said, 'When I was with you before, don't you remember my telling you that everything written about me by Moses and the prophets and in the Psalms must all come true?' Then he opened their minds to understand at last these many Scriptures.... Then Jesus led them out along the road to Bethany, and lifting his hands to heaven, he blessed them, and then began rising into the sky, and went on to heaven. And they worshipped him, and returned to Jerusalem filled with joy, and were continually in the Temple, praising God." (Luke 24:44,45; 50-53)

See "The Forgotten Day in the Church Year" by Mary Leigh Morbey on page 12 and 13.

CLAC moving forward

... continued from page 1.

CLAC has become more internationally oriented through its active membership in the World Confederation of Labour, whose members represent 26 million workers around the world. CLAC's executive director Ed Grootenboer is a member of the board, and this month Ed travels to a confederation meeting in Gdansk, Poland, hosted by Solidarity.

The fact that CLAC is a labour movement as well as a labour union was noted in its report on "General Workers Locals" which, from the start of CLAC, has been the way that non-unionized people can voluntarily be members and supporters of CLAC. These locals together contribute 10 per cent of CLAC's annual budget.

With 38 years of history under its belt, CLAC paid special tribute at this convention to a number of people who have sacrificially helped build the union to what it is today. At the head of the list were the elderly Gerard and Annie Vandezande, whom Ed Vanderkloet identified as the "mother and father" of CLAC. Vanderkloet also gave a moving tribute to the service of Gerald and Wynne Vandezande, noting that Gerald was CLAC's first staff member and the head of CLAC for many years. Honoured with gold pins and Certificate of Merit were Ontarians Ed Hoekstra of Chatham, Ed Huizinga of Woodstock, Art Jongejans of Clinton, Wayne Drost of Sarnia, Stan de Jong of St. Catharines, Jack Duiker of Barrie, and Aafke den Broeder of Toronto.

Delegates from various CLAC locals at work during the morning session. Photo: Courtesy CLAC

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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The Christian Reformed Church of Surrey, B.C.

gives thanks to God for the faithful ministry of her pastor

Al VandenPol and his wife Harriet

for their 40 years in the ministry and especially their 10½ years in our congregation. We wish them many more years of health and happiness together!

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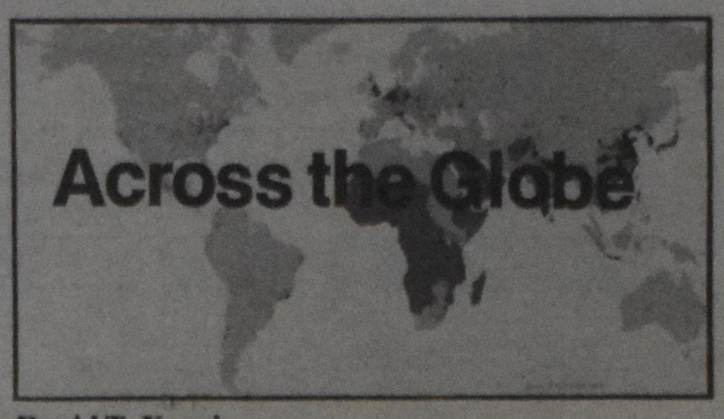


David T. Koyzis

Integration or disintegration?

The events of the past year here in North America and in Europe have alerted us to a rather curious paradox. On the one hand, we have seen observers as diverse as George Grant and Francis Fukuyama telling us that history is moving towards the integration of particular national communities into a "universal and homogeneous state."

Of course, Grant is lamenting the disappearance of a distinctive Canadian culture into what he sees as the ever-encroaching American empire, while Fukuyama largely favours the amalgamation of formerly quarrelsome peoples and their parochial traditions into a dominant worldwide liberal culture. The best current example of this integrationist movement is, of course, the European Community, whose 12 member-states are heading towards an eventual federal union, possibly as early as 1993.

On the other hand, every day brings news of secessionist movements campaigning for the separation of a geographically-based ethnic community from a larger national or multinational entity. A handful of examples come to mind. The Western-oriented republics of Slovenia and Croatia are currently posed to secede from the Yugoslav federation, a combustible hodgepodge created 70 years ago out of the ashes of the Habsburg and Ottoman Empires. In central Asia, the long simmering dispute over Jammu and Kashmir has once again erupted, as that predominantly Muslim state in largely Hindu India tries to assert its own autonomy. And finally, the political climate here in Canada has shifted in the last year over the Meech Lake Accord, and now even the provincial Liberal Party in Quebec is edging uneasily towards separation.

Two sides of one coin

How can we account for these two simultaneous and contradictory movements?

One factor may be a dramatically altered international political climate. After the revolutions of late last year, everything suddenly seems possible. Had Yugoslavia fallen apart as recently as five years ago, it would have been a startling event with momentous consequences for the global balance of power. Lying on the fault line between East and West, what remained of that country would have been a tempting prize for the imperial ambitions of the superpowers. But with the end of the Cold War and the melting away of the Iron Curtain, the disintegration of Yugoslavia could turn out to be little more than a sideshow.

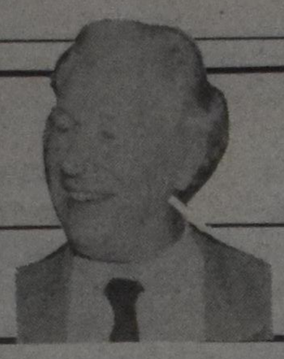
But something else may be at work as well. Perhaps these seemingly contradictory trends are actually two sides of the same coin. Last March during a television interview, a representative of the Scottish nationalists spoke of her aspirations for an independent Scotland outside of the United Kingdom. Nevertheless, she also foresaw her country becoming a full member in its own right of the European Community. In other words, she was not claiming total national independence in the traditional sense. Rather, she simply wished Scotland to assume autonomy within a federal Europe on an equal basis with the other 12 members. In fact, this self-proclaimed "nationalist" expressed considerably more enthusiasm for European unity than does British Prime Minister Margaret Thatcher.

Realigned globe

It is not at all implausible to imagine Lithuania breaking from the Soviet Union one day and the very next petitioning to enter the European Community. This could signal a larger trend. If the old empires, federations, and even nation-states are indeed breaking up, perhaps their leftover fragments will find themselves either reintegrated on an alternative basis (sovereignty-association?) or attracted by new federations offering more favourable economic and political arrangements. Of course, there is nothing magic or God-given about the nation-state itself, but we should be aware of the destructive potential of narrow ethnic nationalism and homogenizing liberalism, both of which have deep pagan roots.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Pressreview



Carl D. Tuyl

You say you heard a swishing sound in the air and you thought it was the song of a love-sick cricket. Wrong. It was somebody in Ottawa peeling off 584 million smackeroos to be sent to the Atlantic provinces in lieu of the fish which have vanished. Premier Clyde Wells greeted the arrival of the megabucks with the announcement that they were "woefully inadequate." And the Western premiers who huddled in Portage La Prairie to call their next play immediately called for equivalent assistance for prairie farmers. Poor Mr. Wilson is having conniptions from all these continuous demands on his almost depleted piggy bank.

★★★

Mr. Wilson, our Finance Minister, is already perplexed by our lack of appropriate response to the Bank of Canada's high interest policy. We keep buying and borrowing and inflation stubbornly refuses to come down. Mr. Wilson wants to protect us from the silent thief called inflation, which is a very laudable striving; but both the political and economic price paid for this ideal are very high. The country's economic growth is just about in the "failure-to-thrive" stage, and Mr. Wilson and his colleagues' popularity in the land resembles that of the fox in the chicken coop.

★★★

The interest rates are determined by several factors, but all these factors come together at every Thursday's auction of treasury bills. Buyers determine what kind of return they need to make their purchase profitable. The Bank of Canada simply raises the interest demanded by the buyers with one quarter of a percentage and that then becomes the Bank of Canada rate. And your friendly neighbourhood bank will add a few per cent to that to make its own business rewarding for the shareholders. Simple, no smoke, no mirrors, just the old basic axiom of economics: supply and demand. The *Toronto Star* contacted several directors of the Bank of Canada. They all indicated agreement with governor John Crow, which is not surprising. I imagine voting goes like this: All in favour, say "Aye"; all opposed, please hand in your resignation.

★★★

There were funny sounds emanating from the Quebec P.C. caucus. This large body of conservatives has some ragged fringes. It seems that at least one scatterbrained M.P. wanted to have Quebecers sit separately as "independentistes." That's like having bank robbers as drivers on Brink's armoured trucks. Weird. Yet Monsieur's reaction was not as vehement as might be expected. He invited those who do not stand on guard for Canada to leave. I would have liked the assurance of a bit more forceful removal of such members from the caucus than by invitation.

★★★

Wheels that squeak do eventually get oiled. The federal government certainly heard a lot of squeaking from women's groups who saw their support mercilessly cut off. Counting noses and finding again that more than 50 per cent of voters are women, the government restored at least some funding. Women form the majority of our population. You would not discover that from visiting certain ecclesiastical councils.

★★★

I don't know how many shopping days there are till Christmas, but I do know that there are, when I am writing this, only 46 days left till June 23, the deadline of the Meech Lake Accord. Monsieur still sounds optimistic, but many people think he is whistling past the graveyard. A thoughtful reader sent me the complete text of the agreement and I still do not understand what all the fuss is about. Could not the additions be agreed upon as per McKenna's companion resolution? What is it with these politicians? They cooked up the deal; now they better solve the difficulties. Like the elder said to the minister, "You put 'em to sleep; *you* wake 'em up!"

★★★

And here are some seasonally adjusted well-wishes: may the moths have kept away from your swimming trunks, may your tomatoes grow to acceptable size, may the stories of your fishing successes approximately resemble the truth, and may the mosquitoes find no holes in your screens.

★★★

It was 45 years ago that the Germans capitulated and surrendered unconditionally. At several former concentration camps people gathered to commemorate those who did not survive. Canadian veterans were given the red carpet treatment in the Netherlands. If you remember where you were, what you did, and how you felt when it happened, you're getting close to time when the government of Canada requests that you be extended all possible privileges by reason of having reached the age of 65. Or maybe you are there already.

★★★

The "4 + 2" (U.S.S.R., England, France, U.S., and East and West Germany) discussed reunification of the land of Heine and Hitler. The political alignment of that new Germany remains a thorny issue, although there were some indications of a solution to the problem when Shevardnaze seemed to imply that there was the possibility of dual membership in both Nato and the Warsaw Pact. Reunification of Germany is, however, like death and taxes: inevitable. Border control between the two parts of Germany will cease on July 2. When it happens there will be a party in the Heimat that will make the annual Oktoberfest in Munich look like a child's fifth birthday celebration.

★★★

Nationalism is rolling over the world like high tide over land below sea level. The Soviet Union is not very unified anymore and Yugoslavia's federation, too, is coming apart. Croatians, especially, are trying to assert their own cultural identity.

★★★

There is a bloody revolution going on in Liberia. At least three missionaries have already lost their lives. Both the Canadian and the U.S. governments advised their citizens to leave the country. Christian Reformed missionaries are safe.

★★★

The Pope was on the road again — Mexico this time. He admonished us all about the injustice of poverty in the world, and rightly so. If only the man would agree that there is a relationship between over-population and poverty.

★★★

I think that the following story originates with the former president of the Christian Reformed seminary in Grand Rapids. It is a self-made ending to the story of Robinson Crusoe, who was stranded on that deserted island. When his rescuers came he showed them all the buildings he had constructed: cheese house, storehouse, etc. At the end of the tour two buildings had not been identified. The rescuers asked Crusoe about those buildings. "Oh that's the church," he answered. "And that last building?" they asked. That is also a church they were told. "Why two churches?" they wondered. And Crusoe said, "That's the one I don't go to."

The other story is about a whole bunch of Christian Reformed people stranded on a desert island. After three years there was a First CRC, a Second CRC and they were just building the Third CRC while some people were meeting to have an alternative form of worship.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

See page 19 for Calendar of Events

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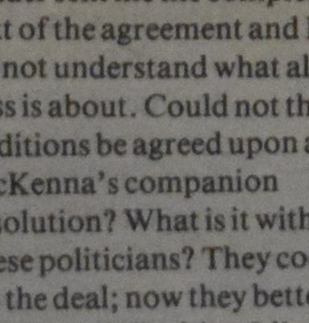

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CORRECTION

The above "Milk & Honey Summer Festival" ad should have appeared on page 19 of last week's issue (C.C. May 11/90) instead of the 1989 ad copy which was inserted. *Calvinist Contact* regrets this error and apologizes to the Redeemer College staff.

Notes on South Africa (3)

Editorial

The pain of separate amenities

Calvinist Contact

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Braamfontein, Johannesburg, May 9, 1990.

Among the apartheid laws still left on the books in South Africa are the Separate Amenities Act and the Group Areas Act. The former limits each racial group to the use of only those facilities which have been assigned the same colour code as that of the group; the latter decrees that everybody must live in a residential area designated for the race category under which he or she is classified. In other words, a black person may live only in a black area and may attend only a black school or be treated only in a black hospital.

Fortunately, the application of these laws is being relaxed and everybody expects that the laws themselves will be struck down in the near future. In the meantime, however, the disadvantaged groups in South Africa, which in effect means all the racial groups except the whites, suffer the terrible consequences and will for decades to come.

Family uprooted

Take the case of a Mrs. Williams living in Dieprivier near Capetown. Mrs. Williams is coloured, which means that her identity document number starts with 01, the code reserved for "Cape Coloured" South African citizens. (If she were a "Cape Coloured" non-citizen, her code number would begin with 11. All other cŏloureds are designated 07 when a citizen, and 17 when a non-citizen. And that takes care only of the coloured people, who are mostly descendants of Hottentots and Europeans.)

Mrs. Williams and her family used to live in an area that housed both white and coloured families. When she was young, she says, colour was no barrier to friendships and good relations among the races. However, in 1967 the government decided to implement the Group Areas Act, forcing everyone in mixed residential areas out and levelling all buildings. The Williamses had to move too, though in their case the move was only a matter of a few kilometres. Even the church to which they belonged had to be relocated. It meant that the family became separated from white and coloured friends. It was especially hard on Mr. Williams, now deceased, whose whole family used to live near them.

People who had owned houses got some money, but very little, says Mrs. Williams. Those who had rented got nothing. Lots of people had to move to townships, where the standard of living was very poor. Not only that, they were now much further away from the city where most of them worked.

As for the church to which the Williams family belonged, the Calvinist Protestant Church, there was not enough money to complete the new building. Son David told of how the church prayed and prayed, trusting that the Lord would provide the money. He did. One Sunday, a man who used to worship with them and had become rich, stopped by and, after finding out that his former congregation could not finish its new building, wrote out a cheque for 40,000 Rand. My companions and I worshipped in the building last Sunday night, which stands as a monument to the faith of simple believers and the grace of a loving God.

A longer day

The results of this relocation cannot be counted in quantities of pain and suffering. Even today, the average coloured or black worker has to get up at five o'clock to go to work by means of a "black taxi," which means that 16 or so people pack themselves into a window-van with as many seats and join the flow of hundreds and thousands of such taxis making their way on clogged highways to where the industry and commerce is: in the heart of the white cities of Johannesburg, Pretoria, Durban, Capetown and the like. These workers will return home anywhere between six o'clock and eight o'clock at night. The absurdity of this situation becomes even more acute when one realizes that Johannesburg, for example, has a population of one million and Soweto, the outlying township, has three million inhabitants. Blacks humorously refer to Johannesburg as a suburb of Soweto.

One of Mrs. William's daughters, Sophia, invited us to the school where she teaches, to see for ourselves what apartheid has done to her people, the "Cape Coloureds."

It turned out to be an unforgettable experience for us. As we arrived at Acacia Primary School of Parkwood, a township near Capetown, the teachers in honour of the visit by four Canadians had shepherded their more than 300 charges from the barrack-like classrooms onto the playground. The morning sun flooded us with warmth. We looked at a sea of happy black and brown faces. Who could have guessed that behind these smiles and cheerful voices lay more sadness and tragedy than most human beings will experience in a lifetime?

Over 80 per cent of these children come from broken homes plagued by alcohol, unemployment, drugs and unhygenic and overcrowded conditions. There is nothing for these kids to do after school except get into mischief. Their attention spans at school are almost non-existent. They are very bright but their minds, alienated from learning, have turned to street smarts. Anyone of these kids, ranging in age from five to 13, could tell you at the drop of a hat where to get drugs.

The facilities these children are supposed to learn in are far below par, if par is the level of white education. There is no equipment in the classrooms, no heat, no light, no books. Only 25 per cent of these children will reach the equivalent of Grade 12. According to teacher Sophia Williams, there is very little she and her colleagues can do for these kids. Fellow teacher Veronica Miller says it's almost a losing battle. "We're the only ones who take an interest in them. Sometimes I ask myself, 'Why should *I* care?' " At a wage of around 1000 Rands a month, which is less than 1000 dollars in Canada when you consider the Rand's buying power, one may well ask what keeps these people going? "Love" is the answer I get.

Slow progress

The government has promised to change all this. But real changes will come painfully slow. Last night we chatted for a few hours with Dr. Nthato Motlana. Dr. Motlana is the personal physician and friend of ANC leader Nelson Mandela and one of three guardians of the Mandela children appointed by Mandela when he was in jail. "The problem has always been a mal-allocation of resources," he told us. Ten or 15 years ago, the government built a junior primary school for whites at a cost of five-million Rand. At the same time it built four or five black secondary schools at a cost of 30,000 each. The one primary school cost more than 20 times what five black secondary schools cost.

He also pointed out that as of today, 130 white schools have been closed but only one has been turned over to the blacks and that one had to become a private school.

An article in this morning's newspaper reports that Minister of Education and Culture Piet Clase has announced that schools could allow pupils from other races to enrol only if 90 per cent of the parents are in favour. How many schools can get that kind of parental approval rating, I wonder.

I thank you, Lord

But let me return to the smiling faces of the children lined up densely according to grade level on the playground of Acacia Primary School. After we had told them a little about Canada and its severe winters, they sang a song for us. Their bright voices still echo in my ears and run tingles down my spine. This is what they sang:

As the world looks upon us
As we travel along
they say we have nothing
but they are so wrong.
In my heart I'm rejoicing;
Oh I wish they could see.
I thank you, Lord.
for your blessings on me.

I've got a roof up above me,
I've got a good place to sleep;
there is food on my table
and shoes on my feet.
You gave me enough, Lord.
and a fine family.
I thank you, Lord,
for your blessings on me.

Now, I know I'm not wealthy
and my clothes are not new.
I don't have much money,
but Lord, I have you.
To me that's all that matters,
how I wish they could see.
I thank you, Lord,
for your blessings on me.

The song was at once beautiful and sad. Could this faith sustain them in later years? I wondered. And what is our response, whose clothes are as good as new? Are our amenities not quite separate from theirs?

BW

Longer Letter

Like the lilies

Bird watching

Marian den Boer

When I meet or read about people who have hobbies which involve collecting or knowing all about a subject, I get jealous. I would love to do that, I think impulsively as I scan a colourful eight-volume stamp collection. Coin collecting would be a pleasant escape, I think as I read about a double-headed 1812 penny.

Then I see a newspaper picture of an elderly lady smiling lovingly across a room full of 4,302 bells, not one of them the same, and I think I could start a similar collection. If I write to her she might give me some of her traders.

Nothing substantial ever develops from my impulsive thoughts, but I go on with the bright hope that someday one of these hobbies will become mine.

Nothing to it...

That was my simple desire when I signed up for a bird walk early one Saturday morning. All a person needs for this hobby, I thought, is a good bird book and a set of binoculars. I borrowed the binoculars and planned to invest in a *Peterson Field Guide*. As the morning progressed, I realized there was more to this hobby than meets the eye. It's also a matter of listening. You should be able to distinguish one bird's twirps and chirps from another. There are tapes available to help you learn them, I was told. If you get good (which serious birders strive to do), you will be able to imitate bird calls and the birds will come out of the woods to look at you; for as it was explained to us, "Birds have a morbid sense of curiosity, one which overpowers their fear of many things."

"Look, there is a pileated woodpecker."

"Where?"

"There, behind the dead tree at 11 o'clock to the left."

That's nicely said, but how do I, who don't know left from right, get my binoculars to understand. No matter which way I point them, I get a blur of leaves.

I'm still vainly searching for the pileated woodpecker, when the guide goes on to point out an American wigeon, a pied-billed grebe and a common tern on the lake we are standing beside; and an avid bird watcher in the group calls our attention to a yellow-bellied something-or-other.

Infinite variety

We are told the birds can be distinguished by their markings and the shape of their beaks. As the guide drones on, the avid birder catches my interest. She has powerful, compact binoculars and a jaunty birders hat. I can tell she is enjoying herself immensely. On the way back to our starting point, I strike up a conversation.

"You seem to know a lot about birds."

"Not as much as I would like. I've only been doing it three years. I love it. It's a compulsion. I carry my binoculars everywhere. I plan my holidays along bird migration routes. Oh look, there's a northern waterthrush. I pull the car over on the way to work if I catch a glance of an unusual tail pattern or rump patch."

Later the truth dawned on me: God made a great variety of birds and an even greater variety of people — some of us are just not cut out to be bird watchers.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Explains CLAC's position re: seven-day work week

In the April 20 issue of C.C. you published a letter from Mr. Ed Numan condemning the Christian Labour Association of Canada (CLAC). My letter, although not a response, was triggered by Mr. Numan's letter. Please allow me the opportunity to explain the context in which CLAC's agreement with Save-On-Foods in Edmonton was concluded. This will allow your readers to draw their own conclusions.

In 1984 the Alberta government introduced legislation to allow seven-day-a-week retail activity. This was a response to pressure from a few large and obviously greedy retail operators. The proposed legislation received little opposition until CLAC organized a high profile campaign to pressure the government into withdrawing it. CLAC contacted all church denominations in Alberta and each of their hundreds of individual congregations, as well as all service clubs and all labour unions and their locals in the province asking them to participate in persuading the government to withdraw the bill.

As a follow-up, CLAC organized letter-writing campaigns in all these organizations. Many thousands of hand-written letters were sent to the Premier, the Cabinet and individual MLA's. Also many personal visits were organized and conducted with MLA's to exert additional pressure. To make a long story short, the Alberta government ignored all attempts and legalized seven-day-a-week retail shopping.

Although a significant number of chain stores first resisted being open every day, they soon fell in line when it was discovered that Albertans were shopping as families on Sundays in unexpected numbers. Throughout this time CLAC helped many workers who, because of their conscience could not work on Sunday's, to help them avoid losing their jobs.

Even after the government had passed this legislation, CLAC continued its opposition and made submissions to legislators, corporations and individuals wherever possible. In spite of our intense efforts, virtually every store and business is now open seven-days-a-week in both Calgary and Edmonton and increasingly so in the smaller communities as well. CLAC not only fought this development in Alberta but also in B.C., and recently in Ontario where similar legislation is in the works.

Continue the fight from inside

When CLAC became the legal representative of the employees of Save-On-Foods in Edmonton, the board and staff were faced with very penetrating questions. The company at the outset informed us that its seven-day-a-week operation was not open for review or discussion. All of our attempts to change this received the same answser.

The question facing us was: "Will we refuse to represent the employees because of Sunday work and thereby leave them to fend for themselves, or do we help them by securing their right not to work on Sunday (or on Saturday in case of Seventh Day Adventists and others) and seek protection for part-time employees in terms of benefits, job security and other forms of protection?"

We decided on the latter course as you know from previous reports in *Calvinist Contact*.

Once the decision to represent the employees and secure the right of refusal and employment protection had been made, we entered into negotiations. As a result, CLAC has the only union contract in the entire province of Alberta that grants workers the right not to work on their religious holiday (Sunday for most, Saturday for some). Employees also won the right to refuse work on other holy days (e.g. Good Friday). The day before Good Friday the *Edmonton Journal* featured an article outlining the uniqueness of our contract and using CLAC as an example of how people's religious rights can be protected.

We appreciate that the Christian community has concerns about this issue, as it should; but to state that we have abandoned our biblical heritage is to ignore the healing and protecting influence that CLAC attempts to be in a broken world. We are not empowered to change the world. We are called to erect signs that point to the coming of God's Kingdom.

Co J. Vanderlaan
Alberta Representative, CLAC
Edmonton

de Bree strikes chord

I want to thank Jan de Bree for his witty "An un-Calvinistic Calvinist with biological tendencies towards Arminianism." (C.C. April 13). Were I closer to him geographically, I would gladly (and with needs of my own) join his support group. Perhaps I shall start one in Chatham.

Adrian Peetoom
Chatham, Ont.

Throwing money doesn't pay

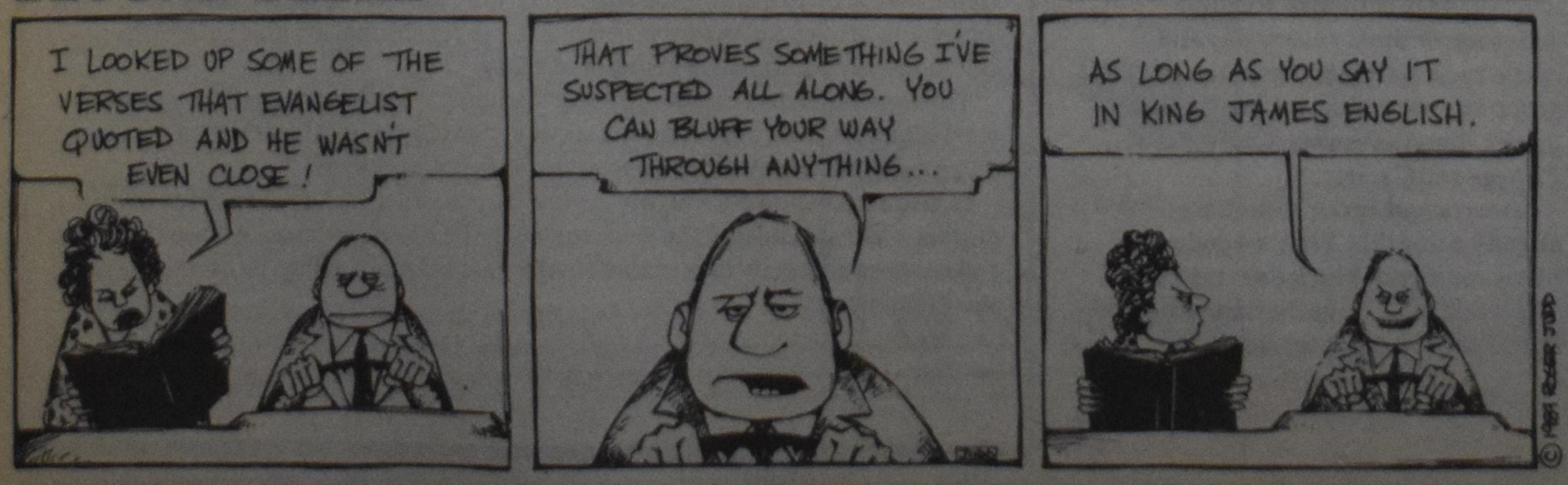
Re: A First for the Family (C.C. April 27, 1990).

Mr. Kuiken's answer to our nation's family problems is to throw more money at it and hire more professional social workers. He blames the industrial revolution and the government for all our ills. He implies that murders in Calgary, suicides and Satanism in Lethbridge are a direct result of not enough money and a shortage of social workers. I believe that these social workers should be satisfied with the good salaries they are taking home, and that Mr. Kuiken should look for a better solution to our family problems, like giving parents who stay home to raise their family the same tax break as those who work out and make use of day care. Let me tell you, Mr. Kuiken, that on the whole those homemaker parents are much more capable to bring up their children than any professional social workers ever can. But remember, I did not say that society does not need any social workers.

Hans Visser
Edmonton, Alta.

More letters on next page.

BEYOND BELIEF


I LOOKED UP SOME OF THE VERSES THAT EVANGELIST QUOTED AND HE WASN'T EVEN CLOSE!
THAT PROVES SOMETHING I'VE SUSPECTED ALL ALONG. YOU CAN BLUFF YOUR WAY THROUGH ANYTHING...
AS LONG AS YOU SAY IT IN KING JAMES ENGLISH.

Longer Letter

Accord will not promote Canadian unity

The Meech Lake editorial of April 6 did little to increase the understanding of Canadians about the accord. Instead it promotes the acceptance of an accord which will not secure Canadian unity but will cause the disintegration of it. In addition, the McKenna "Companion Resolution" does nothing to address the major flaws of the accord.

It is merely a smoke screen obscuring the *ONE* real issue, namely the Quebec Government's insistence that the Meech Lake Accord be signed before any amendments will be considered. Such an attitude is comparable to a hostage incident with the victim being told that negotiations for his release will proceed after he or she has been executed.

I am at variance with your opinion that the "Iron is Hot" and we must strike it by passing the Meech Lake Accord to preserve Canadian unity. By June 23 the ice should be off Meech Lake, so let's drown it in the lake it was named after and start with a clean slate. This time, let it be done along properly defined constitutional channels.

Those who say "Let Quebec go," and those who advocate "sovereignty association" are fringe operators. The mainstream of Canadians both in Quebec and elsewhere see themselves as compatriots not adversaries. The Christian Heritage Party (CHP) believes in a United Canada which includes Quebec.

The rhetoric surrounding this Meech Lake Accord has obscured two vital questions which must be answered and understood. Their perception is essential to decide the true nature and impact of this accord.

(1.) Is Quebec at present a participatory member of confederation? The answer is yes, in spite of Prime Minister Mulroney's repeated claim that the Meech Lake Accord will *bring* Quebec into confederation.

(2.) Is the Quebec government showing the necessary flexibility and good faith in the ongoing process to strengthen confederation and preserve Canadian unity? The words of Quebec Premier Bourassa to the Quebec National Assembly, June 18, 1987, places this in serious doubt: "It must be stressed that the whole constitution including the Charter, will be interpreted and applied in the light of the section on our distinct identity. This has a bearing on the exercise of legislative authority, and will enable us to consolidate *what has already been achieved* and to *gain new ground* (emphasis added).

Jacques Parizean, Quebecois Leader, told the press the following in May 1989: "Of course, English-speaking Quebecers have their place, but their future depends on whether or not they feel comfortable in a society which is going to function more and more in French and which will eventually be a *sovereign country.*"

Such remarks do not address the inequality of provinces to which your editorial alludes. This provision departs from the core principle of equality for every individual before the law, which is the hallmark of all constitutions framed in any modern constitution, or in the United Nations declaration of human rights. The CHP applauds the Prime Minister's efforts to make Quebec a signatory to 1982 constitutional accord. Such an agreement must, however, be achieved in a manner other than the course currently pursued. The CHP would like to see the present Meech Lake Accord lapse on June 23 with a commitment from all provinces to continue to work diligently to obtain Quebec's signature. This must be achieved without significantly altering the present parliamentary jurisdictional structure.

We are aware that much political pride is at stake. We consider admitting temporary failure, a small price to pay for national unity, harmony and retention of equality. Quebec's co-operation in this matter would do much to ensure renewed confidence in its genuine desire to remain a full participatory member in Confederation.

Prime Minister Mulroney, in his 1983 book *Where I Stand,* wrote that Canadians were right in believing that the Constitution was "written for them" and existed to "protect them and their families and their neighbours and set limits upon the power of the state to intrude upon their freedoms and the manner in which they live their lives."

The CHP fully endorses this concept and deplores the fact it was not put into practice from the moment the Meech Lake Accord was initiated.

Ed Vanwoudenberg, Party leader
Christian Heritage Party
Vancouver

All they need is friends

One of our readers sent us an item that ties in with last week's article on churches and people with disabilities (C.C. May 11, 1990).

Now that Friendship Sunday has come and gone, let's go a little further. What our friends with disabilities need is friends, real friends, just like the rest of us. Friends who are interested in what's happening in their lives. Friends who ask them over for coffee. Friends who include them in their plans. Friends who invite them into their groups and organizations.

When people have developmental disabilities they are segregated for most of the important areas of their lives — their schools, their work, their recreation, even their homes — they have many things done for them, and to them, but not often *with* them. Seldom are they consulted. Seldom are their desires considered seriously. Seldom are they valued as real people. And almost never are they treated as social equals. (And because of the segregated lifestyle they often have fewer social skills.)

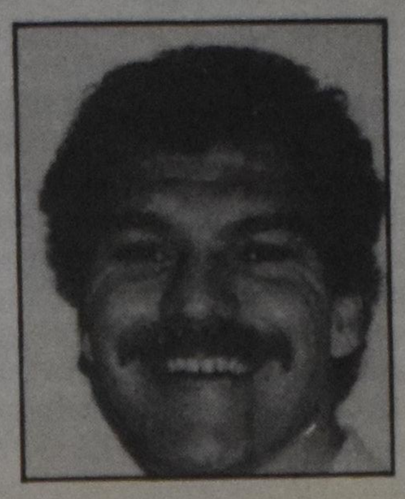
Thank God this is gradually changing. We don't need a certificate of ability to have feelings. We all have hopes, dreams, aspirations. We all feel love and compassion, anger and envy. And yes, we all do stupid things sometimes.

We can help. We can speed up the change. We can set up circles of friends for people who can't manage everything on their own. A small group of people can "adopt" a friend with a handicap and make a conscious effort to include that person in activities. Regular activities. Ordinary every-day and every-week activities. Activities that the group enjoys: eating, biking, hockey games, Young Peoples, Coffeebreak, College and Careers.

Some people in our church are already doing this. That's wonderful! Many more can. Yes, it does take some effort and time. Take the hand of an old friend and reach out to a new one.

Riky Goebel
Calgary, Alta.

Our place and task in the environment



'Marketing' the environment

Harry Spaling

Corporate North America knows that a key to success in the marketplace is being alert for new opportunities to supply a product or service which meets the demanding appetite of millions of consumers. One exploding opportunity is environmental marketing.

For the retail sector, "marketing" the environment means bigger marketshare. Labelling supermarket products "environmentally friendly" gives a company a lucrative competitive edge. Introducing a "green" product line about a year ago resulted in $60-million in sales for the Loblaws supermarket chain.

The retail sector knows that the environmentally conscious consumer is no longer a fringe member of society but rather a core middle-class consumer with immense buying power.

For industry, trash is cash. Garbage means money for waste disposal firms offering to "dispose" (that is, transport and bury) of millions of tons of city garbage for multi-million dollar contracts.

Recycling pays

The market-minded company realizes the potential for recycling as a cheap source of raw material. It is cheap because of free consumer labour to sort garbage, because of tax-based garbage pickup and government subsidies for recycling. That's why manufacturers of glass bottles and aluminum cans are getting into the recycling business.

Governments are also active in environmental marketing. Last year Ontario introduced a $5 tax on tire sales with proceeds to be used mainly for recycling schemes. The federal government is considering a "green tax" on gasoline and other fuels. Unlike the GST, governments know that environmental taxes are much more acceptable to their constituents. Afterall, who is against the environment?

The environment is now big business. The recent Globe '90 conference on business and the environment in Vancouver estimated the environmental industry to be worth $106-billion annually in North America. Like agriculture and manufacturing, a new environmental sector is emerging in the economy.

No longer rivals?

Economics and environment have long been seen as rivals. Historically the marketplace failed to account for environmental problems because resources such as air, water, wetlands and wildlife had no price or market value. Ironically this failure is now being addressed by market forces.

Rather than being a threat to the economy the environment is now being viewed as a growth industry. Instead of costing money the environment is increasing profits and taxation revenue. Even traditional arguments of jobs versus the environment are losing credibility.

The environment is fast becoming a "product" to be exchanged for gain in the marketplace. Given our economic society, "environmental marketing" is very much a part of the solution to our environmental problems.

Consumers have a critical role to play. For too long we have benefited from a market which considered the environment to be a free resource. We now have the collective opportunity to promote environmental stewardship by exercising our market choice.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

Video review

Marian Van Til

Uncle Buck

Stars John Candy, Amy Madigan, Jean Louisa Kelly, Laurie Metcalf, Jay Underwood, Macaulay Culkin, Gaby Hofman, Elaine Bromka, Garret M. Brown.
Written and directed by John Hughes.

Director John Hughes specializes in "teen movies" — he likes to delve into teenagers' emotional conflicts and the resultant strains those conflicts cause both for the teenagers and their peers and between teenagers and their parents. Hughes is capable of presenting those struggles with both some depth and intuition.

Uncle Buck is not one of Hughes most insightful movies; but it revolves around those same conflicts. It's a comedy in which we follow a few weeks in the lives of Yuppie parents and their three children — Tia (a teenaged girl), Miles (an eight-year-old boy), and Mazy (a six-year-old girl). The parents are so busy working and involved in their own pursuits that they haven't noticed that their teenager, particularly, is feeling estranged.

When the children's grandfather has a heart attack and their parents drive the several-hour trip to stay with him for a while, their Uncle Buck is reluctantly called upon to take care of them.

Uncle Buck is not the sterling image of perfect fatherhood: he's unemployed, he gambles on horses and he can't commit to a woman he's gone out with for eight years; nor is he sure he's crazy about kids.

Unexpected lessons

But he has promised his brother and sister-in-law he'll do the job and he takes his surrogate parenting job seriously, much to Tia's chagrin. And his experience makes him reevaluate his own life and irresponsibility.

While Miles and Mazy adapt quickly to Buck's wacky but lovable style, Tia rebels. She's not about to take orders from an uncle when she doesn't even take them from her parents. But Buck doesn't relent. He insists on keeping her under scrutiny and pulls her away from her "predator" boyfriend as often as possible.

Hughes' point is that love can best be shown to children by setting boundaries for them and being there not just to enforce those boundaries but to nurture children when they run up against them, making them understand that love involves discipline.

Canadian comedian/actor John Candy plays Uncle Buck humorously, with a soft centre around which is encased a sometimes tough-guy exterior. While containing no great profundities, the film gets its message across in a relevant and funny manner.

This is a good film for family home viewing (with children, say nine-years-old and up) except for a couple of conspicuous flaws: it contains a few glaring instances of profanity, language which is totally unnecessary to the characters and offensive to most audiences — certainly to Christian viewers. Another scene which adds nothing aesthetically is one in which Buck fights behind a closed laundry room door with a washing machine whose door won't open. A neighbour walks in the house and interprets sexually the talk and sounds she hears from the laundry room. While the scene isn't visually provocative, the double entendre is rather graphic (it may not be understood by younger children).

Those factors need not necessarily overshadow the film's good points and generally positive message, but they may need discussing if children are to be included in a screening of the film.

Christian children's author in U.S. honoured

MINNEAPOLIS, Minn. (EP) — Madeleine L'Engle, an author perhaps best remembered for her Newbery Award-winning children's book *A Wrinkle in Time,* received the Kerlan Award during a program at the University of Minnesota's Coffman Union last month. The Minneapolis-based award is given each year "for recognition of singular attainments in the creation of children's literature."

L'Engle, a Christian, spoke to an overflow audience of hundreds in the student union auditorium before receiving the award. She told them that for her, a story is often the chief vehicle of truth, and pointed to Christ's parables as an example.

"Story teaches us the truth which lies behind the facts," she explained. She told the audience, which included many public school teachers and librarians, that story is vital to the Christian faith, because story calls on us to exercise our imaginations and "it takes all the imagination at our disposal to comprehend a loving God, who created the whole universe, choosing to become incarnate as an infant and suffer death at the hands of his creatures."

L'Engle's stories, though written for children, are widely popular with adults. She reaches a broad audience, and has been particularly well-received in Christian circles — Wheaton College has several of her original manuscripts in its library — but some of her works make conservative evangelicals uneasy, with references to time travel and what one critic called "powers of the mind." But L'Engle insists that none of what she writes is inconsistent with her Christian faith. Some conservatives have accused her of giving her fertile imagination too free a reign. Still, the body of L'Engle's work includes devotional nonfiction, Bible-based poetry, and spiritual biography. Her current project, which she discussed during her address, is the text for a life-of-Christ painting series by the 13th Century artist Giotto, due out in August.

Preaching not the only way to bring the gospel

MOSCOW, U.S.S.R. (EP) — More than a half a million people in the Soviet Union have seen the movie *Jesus* in the seven months since it began showing there, according to Campus Crusade for Christ International.

The film's showings began in August after 70 copies of the film and about a dozen projectors were given to Soviet pastors and Soviet Christian leaders at the Lausanne II international leadership conference in the Philippines. The film is being presented in theatres and other locations from coast to coast, and reportedly has been very well received.

Since *Jesus,* a two-hour motion picture based on the gospel of Luke, was produced in 1979, more than 330 million people have viewed it with an estimated 30 million indicating a decision to follow Jesus, according to Campus Crusade. The film has been dubbed in more than 150 languages.

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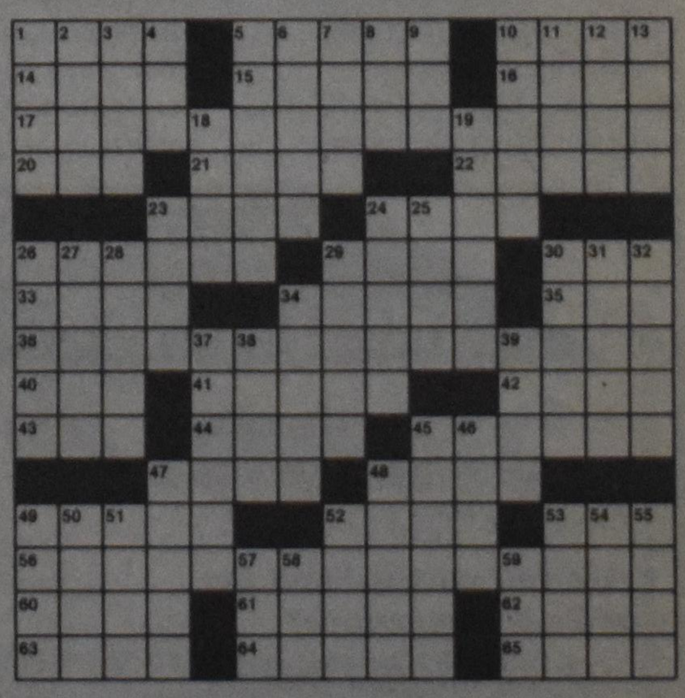
Weekly Crossword by Wilson McBeath



ACROSS
1 Crazes
5 An Allen
10 Kind of soap
14 Concept
15 Hollow rock
16 Minuet section
17 Passes unheeded
20 Watch
21 Binds
22 City on the Rhone
23 Drizzle
24 Cubes
26 Asseverate
29 —-de-camp
30 FDR gp.
33 Ice sheet
34 Command-ment word
35 Drone
36 Regards with contempt
40 Giant of a Giant
41 Old-womanish
42 Verve
43 Once called
44 Run out of gas
45 Shrews
47 Guitar kin
48 Fender bender
49 Beef animal
52 B.A. word
53 Bucolic locale
56 Be decisive
60 Ever's partner
61 French —
62 Double curve
63 Spanks
64 Does
65 Tree home

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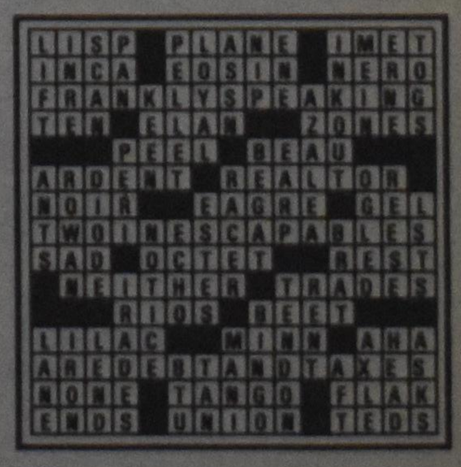
2 Call it —
3 Editor's note
4 Actor Mineo
5 Selfishness
6 Dogma
7 Scuttles
8 Hoosier humorist
9 Tchrs.' org.
10 Cubic meter
11 Roberts
12 Can
13 Pitch
18 Foment
19 Gem surfaces
23 Carriage
24 Keaton
25 Take it easy
26 Gently flowing river
27 Pie crust groove
28 Strong point
29 "— in the Head"
30 Complete
31 Korean city
32 Church words
34 Skyline object
37 Planet
38 One
39 Barber's call
45 Rejects
46 Part of MIT: abbr.
47 Uris and Trotsky
48 Herd
49 Quarrel
50 Salad fish
51 Jacket type
52 At a distance
53 Theater box
54 Fleeced mamas
55 Dill old style
57 Pixy
58 Red or White
59 Oxford tutor

Last Week's Puzzle



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Church

Marian Van Til, page editor

International church-linking organization now up and running in Canada

WOODSTOCK, Ont. (ASSIST) — An international organization which links churches in the West with those in restricted countries like Cuba and the Soviet Union, has set up its Canadian office in Woodstock, Ont.

ASSIST (Aid to Special Saints in Strategic Times), which was started in California last year by British journalist and author Dan Wooding has also opened offices in Great Britain and Australia.

Dan Wooding, 49, formerly a senior reporter with the *Sunday People* in London, England, an interviewer for BBC Radio and now the author of 23 books, was recently in Woodstock to speak at various functions to encourage local Christians and churches to become involved in this unique "sister church" program.

"I believe that the Woodstock office will spearhead a tremendous program here in Canada, especially into Cuba," says Wooding. "We have already linked 15 Cuban churches with congregations in the United States and here in Canada there are six churches who have said they would like to link with churches in Cuba and Estonia.

"In Great Britain, our first sister church relationship has taken place with the pastor and members of his church in Romania visiting their own sister church there."

Director of ASSIST Canada is Wally Featherston, an experienced missionary in countries like Cuba and the Soviet Union.

Work while the door's open

"Our ministry was begun as response to the incredible happenings in Eastern Europe," explains Featherston. "We wanted to do more to help the Christians who for years have suffered alone. We are not sure how long the door will remain open into these countries, so we feel it is urgent we act now."

Cuba is one of the main focuses of ASSIST Canada and Featherston has made five trips behind the "Sugar Cane Curtain" already.

"The Cuban Christians long to have a relationship with Canadian Christians," he says. "Many feel we have forgotten them, but now through this ASSIST outreach we can really help them in a profound way."

Dan Wooding, besides being international director of ASSIST, is continuing with his journalism about the church living under restriction, which has taken him to almost every communist or post-communist country in the world: from Albania to China: from Vietnam to Ethiopia. He writes a syndicated column called "Behind The Curtain" which appears in newspapers and magazines in the United States, the U.K., Australia and New Zealand, and does a weekly commentary on the UPI Radio Network in Washington, D.C.

"I believe we are living in the most strategic times in history," he stated. "There has never been a more unique time to help our friends living under such difficult situations. Now, while the doors are still open, is the time we must assist them. If we don't do it now, it could soon be too late."

CRC women receive seminary scholarships worth $20,000

Joan D. Flikkema

GRAND RAPIDS, Mich. — Thirteen daughters of the Christian Reformed Church have received seminary tuition gifts from the Women in Ministry Scholarship Foundation, a program run by the Committee for Women in the Christian Reformed Church (CWCRC). The tuition gifts totalled $20,000.

Two of the recipients received special grants from the VanHamersveld Memorial Scholarships for Women Fund at Calvin Theological Seminary (Master of Divinity program). One of the recipients received a special grant from the Nelle Breen Smith Scholarship Fund at Calvin Theological Seminary (Master of Missiology program).

The recipients are enrolled in degree programs at various seminaries which have a focus on the Reformed and evangelical tradition. Five of the scholars are at Calvin Theological Seminary. Two are in the Master of Divinity program, two are in the Master of Christian Education program, and one is in the Master of Missiology program. Eight of the recipients study at other seminaries — Trinity Evangelical Divinity School, Fuller Theological Seminary, Princeton Theological Seminary, Western Theological Seminary and McCormick Theological Seminary. Seven of the eight recipients at other seminaries are in the Master of Divinity program, and one is in the Master of Religious Education program.

Before attending seminary, the recipients had a variety of interesting work experiences such as secretary, youth leader, customer service representative, tutor, sales representative, publisher, waitress, translator, family counsellor, teacher's aide, social worker and fund raiser.

After seminary, some of the women hope to work on the pastoral staffs of Christian Reformed Churches; others plan to do missionary work both at home and abroad.

Strange 'jackpot'

FLINT, Mich. (EP) — When the Rev. Earl Veasey of Flint, Mich., promised his wife he'd whisk her off to a tropical island some day, he was speaking in faith. After all, with 19 children, the minister had to work as a watchman at a school just to make ends meet. But when entertainer Eddie Murphy read about the Veasey's in *Jet* magazine, he decided to make their dream come true. Murphy contacted the couple and gave them two first class tickets to the Bahamas, plus $1,500. His only stipulation was that their new child — if there is one — be named after him.

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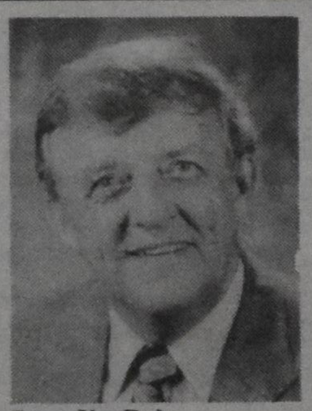
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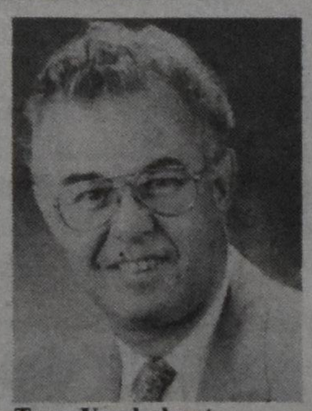
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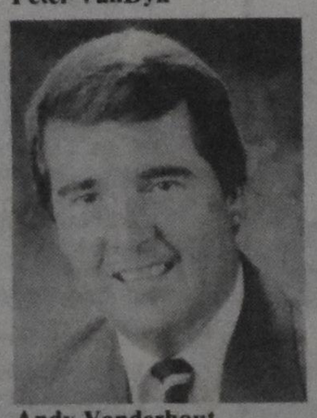
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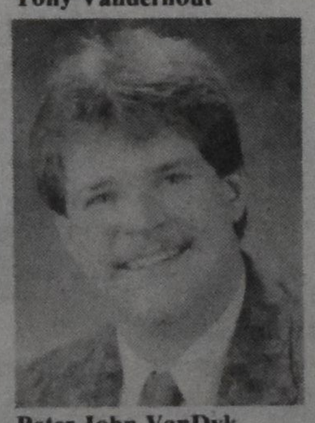
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East Germany's newly-elected prime minister is Huguenot Christian

BERLIN, East Germany (EP) — The future for East German Christians looks promising under the government of newly-elected Prime Minister of East Germany Lothar De Maiziere, who is openly a Christian believer and was a key lay figure in the East German Protestant Church during the years that Communists controlled the country.

De Maiziere, 50, an attorney, is "a religious man who has never demonstrated an appetite for public life," according to a recent article in *Time* magazine, although "he answered the call when he was asked last fall to cleanse the Christian Democratic Union of the stigma it bore from decades of co-operation with the communists." De Maiziere was part of the previous interim government's cabinet as minister in charge of religious affairs.

In his law practice he was known for his defence of conscientious objectors and other dissidents. De Maiziere's family has long been a part of Germany's Huguenot community, descendants of Calvinist refugees who fled France when it revoked religious freedoms in the 17th century. De Maiziere attended the Huguenots' Gray Cloister High School in Berlin as a boy; as an adult he was active in the church.

The new Prime Minister's cabinet of 24 includes three Protestant ministers and a leading lay Protestant leader. De Maiziere, on the day his cabinet took over, persuaded the newly-elected Legislature, acting as an interim government until East and West Germany merge, to take some bold actions, including a public acknowledgement that East Germans had been an element in Hitler's mass killings of Soviets and Jews in World War II and an offer of asylum to persecuted Jews.

Graham recuperating

ROCHESTER, Minn. (EP) — Billy Graham was listed in stable condition at a Mayo Foundation hospital, after surgery April 11 to remove part of a rib the evangelist had injured in a fall. Graham, 71, came to the Mayo Clinic for pain in his left rib cage and upper back. The pain had intensified after Graham fell in late March.

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A Presbyterian Comments

Chameleon syndrome

Robert J. Bernhardt

I am becoming increasingly conscious of how uneasy our national politicians are with people who are motivated by strong ethical principles. The discomfort seems not so much related to a specific issue as it is to the fact that someone would become so committed to a position that they stake their reputation on it and seemingly leave no room to manoeuvre.

The present federal political leadership race provides an illustration. In this case the issue is a principled opposition to abortion. Various voices are expressing deep concern about leadership convention delegates who are condescendingly described as "one-issue delegates."

It really is fascinating! One has the impression that if given delegates were to say that they were going to support a certain candidate because they liked the way he or she styled his or her hair that would be fine. However, when delegates choose primarily because they prefer a candidate's position on one of the issues, that is considered a cause for concern.

Moral commitment a liability

In the context of a situation where at least some of the delegates to the convention have only recently had any visible association with the political party in question, to be hung-up with a heavy emphasis on one legitimate issue seems to be a minor flaw.

Observing the general political scene I get the impression that people who are too strongly committed to any issue are perceived to be a definite liability. After all, in a world where the public opinion poll is king, and defining policy on the basis of public opinion is not only defended but lauded as being democratic, strong positions pose a problem. If one has based one's public position on declared ethical principles it is awkward to alter it six months later. How much safer to have opinions but to keep ethical rationale undisclosed.

Perhaps I am cynical, but in these times of frequent policy reversals is it not a disadvantage for a political party to have a leader who is "irreversibly" committed to anything? And, of course, every one knows that party solidarity demands that the rank-and-file line up in orderly fashion once a new platform has been enunciated.

I must, before concluding, state that my illustration was not intended to condemn a particular political party. It was just an illustration of a disconcerting trend in political affairs in general.

Church must also beware

Unfortunately, in some respects the Christian church has in this generation been perceived to be operating in a very similar fashion. Of course, mistaken policies must be abandoned. However, the challenge to the Christian community is to express its principles with clarity and compassion — despite the reality that many will exercise their constitutional privilege to think otherwise.

As someone once said, "Those who do not stand for something are likely to fall for anything."

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Soviet Lausanne leaders to host conference in Moscow

PASADENA, Calif. (LCWE) — While world attention has been directed to the dramatic political shifts occurring in the Soviet Union, an historic meeting of leaders from the full spectrum of Soviet Christianity was quietly held recently in Moscow.

During the meeting, held in the Library of International Languages, it was decided to ask the Lausanne Committee for World Evangelization (LCWE) to convene a conference on evangelization for the Soviet Union from Oct. 1-6, 1990.

It has been reported by Tom Houston, International Director of the LCWE, that Soviet authorities are giving favourable consideration to the meeting.

The Lausanne Committee for World Evangelization is a 75-member committee drawn from all six continents. Members have convenanted together to further the evangelization of the world by building bridges of understanding and co-operation among the evangelical Christian leaders everywhere.

Last July in the Philippines, 68 participants from the U.S.S.R. gathered for Lausanne II in Manila. This congress brought together 3,500 evangelical leaders from 170 countries to explore the challenges of world evangelization in the decade until A.D. 2,000. The Soviet participants returned to their country greatly impressed with the Lausanne principles and the spirit of co-operation. In the following months they signalled interest in having their own conference.

Tom Houston, on his first visit to the U.S.S.R. said, "I found widespread disillusionment and anger in large sections of the Soviet people at the restrictive, atheistic communism they have lived under. This was disposing them," he said, "to be astonishingly ready to hear and respond to the gospel of Jesus Christ, as one option in a new and widespread period of experimentation. There is no doubt that evangelization is going to increase greatly. The question will be the long-term credibility of the message preached and the continuing discipleship of those who believe. These are some of the things the conference will address."

This is one part of a three-pronged Lausanne initiative in Eastern Europe and the U.S.S.R. in 1990. The full Lausanne Committee will meet in Budapest, Hungary, in July and provide for face-to-face consultation between the 75-member international committee and evangelical church leaders in Eastern Europe and the U.S.S.R.

Both of these meetings will form part of a strategic study to guide evangelicals in the rest of the world in their response to the changes in the region.

CRWRC work continues in El Salvador

GRAND RAPIDS, Mich. (CRWRC) — "We have recommitted ourselves to bring hope to the poor of El Salvador who live amid pain," say Bill and Sue VanLopik, community developers for the Christian Reformed World Relief Committee (CRWRC).

The VanLopiks returned to the war-torn country at the end of January after a period of home service. Their job is to co-ordinate CRWRC's mercy ministry among the poor with that of other Christian organizations' programs in health, literacy, agriculture and leadership development.

They found some of their previous work destroyed or suspended, listened to numerous stories of human misery, and during the next two months had to evaluate whether they should continue to live and work there.

"We were glad to find out that none of our friends or work colleagues had been killed or injured during the late 1989 offensive," say the VanLopiks. "However, it was obvious that they all had been emotionally touched by the violence and seemed scared about the future. Some of the communities we had been working in were completely bombed out and the residents had to flee.

"We are confident that the work will continue, but at a reduced level for the present. Please continue to pray for peace in El Salvador and that its people will not lose hope."

The VanLopiks and their son, Christian, are members of West Forty-Fourth Street Christian Reformed Church in Wyoming, Mich.

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Country Sunday

Jan Poortinga

Sunday is a day of rest:
how often have you heard that stressed?
My guess is that you've heard it plenty,
it's all right there in Exodus twenty.
And I believe what's written there is right
but for some the schedule is rather tight.

So it was in my days of youth,
to call it restful would not be truth.
On a dairy farm I spent more than half of my life,
which was great except for Sunday strife.
I was born on one as well as raised.
What goes on there, you'd be amazed.
Later when I the coop had flown
I even managed one to own.
In my mind it always came across,
things would be better if I were boss.
Actually they went in reverse;
instead of better they got worse.

So here's what I propose to do:
explain in detail the events to you.
Set in all its country charm
Sunday on a dairy farm.
It's about a typical winter Sunday that I these lines compose.
For it's especially in the winter, as everybody knows,
that farmers, well, they don't do a thing
except sit around and wait for spring;
sometimes it's fun to reminisce.

So in the mid-'sixties picture this:
It's Saturday evening, seven-thirty or eight;
you'd get into the house in a tired state.
You know you should have a shower but hate getting wet.
Instead you walk over to the TV and turn on the set:
coming live and direct every Saturday night
the Leafs from Toronto on the old black and white.
First period usually over before it came on the air —
couldn't have watched it before that so you don't really care.
Back then they were champs, the kids never believed it.
But the record books show back then they achieved it.
Them days they had no names on their backs,
and no helmets or visors so 'twas easy to keep track —
knew all the players, every one to a man.
In our house I was the only hockey fan —
was put in a spare room, where all alone I'd sit.
I could really follow the game there, didn't bother me a bit.
No one else liked it, that's all there was to it,
so I had to keep down the voice of Mr. Hewitt.
About nine or nine-thirty everyone went to bed,
Dad without fail opened the door and then said
With the greatest concern almost in sorrow,
"Don't waste time on that, boy, we've a big day tomorrow."
Of course I immediately knew what he meant,
tomorrow was Sunday — and how it would be spent.
Ever since I could remember it had always been that way.
"Better go to bed, son, tomorrow's a busy day."
Dad was a religious man too, an elder no less;
just never knew different about Sundays, I guess.

I knew the day would start at five,
a full three hours before the sun arrived.
Shortly after we arose
we discovered that the pipes were froze.
The furnace which burned coal and wood
had not kept going like it should.
Thaw 'em out with the electric kettle.
Careful or you'll crack the metal!
By the time we're in the barn we find
we're already a half-hour behind.
Everyone works a little faster then —
that half hour has got to be made up again.
The cattle are all waiting to be fed,
so the feed before them is quickly spread.
If you watch it will reveal
that's just the first of a four-course meal.
I know some of you know what I mean:
first silage chop and then protein;
then just to keep them the rest of the day
they all get a quarter-bale of hay.
The hay after milking before them is carted,
which, by the way, has already started.

Milking is the main thing of which I speak
It's done twice a day, seven days a week;
winter's cold or summer's sun,
everyday it's got to be done.
Makes no difference if it's Sunday,
it might just as well be Monday.
Except on Sunday it's the trick
To do everything extra quick.
But it's not a thing you can be rushin',
Not without serious repercussion.
Hope everything goes smooth this morning —
suddenly trouble without warning!
One of the critters has mastitis;
that's sort of an udder flambitis,
Has to be treated for it always gets worse;
it's a dairy farmer's curse.
There's no technique as yet perfected
to hold large animals still while injected.
There might be someday, all cattlemen hope.
All the vets have got is some sleeping dope.
To use that, one has to be quite clever
Or you might make her stay down forever.
Meanwhile extra caution is the rule:
while they're being needled they'll kick like a mule.
Better remember not to ship her milk for a couple of days —
the health department checks it all in various ways.
And drugs in the milk is strictly taboo,
although some athletes claim it's good for you.

Milking all done, equipment all washed,
actually just some water around in it sloshed.
The time for some things just has to be halved;
still have to feed the heifers and the calves.
Some big ones and dry cows out in the heifer shed,
so quickly over there somebody sped.
Throw some bales in the rack, take the strings off,
don't forget to chop a hole in the ice of the water trough.
After that we still had to do the biggest chore
(this was back in the sixties, like I said before).
Stable cleaners were not too popular yet
so on the end of a shovel you would sweat;
or if you wanted you could use a fork,
either way required lots of torque.
A job that on weekdays took an hour,
on Sundays 'twas cut in half by unseen power.
Clean them out and that's not all:
fresh straw was put in every stall,
For it was a rule and often said,
"Make them clean and dry like your own bed."
Especially on Sunday it would not be fair
to give them less than the best of care.
This was before the days when milk was pumped
but rather into cans was dumped.

The ones we had this morning filled
were still warm and not yet chilled,
so they quickly must be shipped —
on to the pick-up they were flipped
Along with those from last night's shift
That we would out of the cooler lift.
Weighed a hundred pounds, even, everyone;
throw on about twenty for a ton —
All of that on a half-ton truck;
needed the weight or you'd get stuck.
The driveway would be drifted in
the bigger the load, the less you'd spin.
Had to get through to break a trail
As three-foot drifts you would assail.
Half-blinded by the snow flying over the hood
you knew to get part way would be no good.
That would be the worst by far;
then we couldn't get around it with the car.
Our laneway was nearly half a mile long,
lots of chances for things to go wrong —
which would really put us in a spot,
the whole morning's rush would be for naught.
Then no matter how devout
it'd be a matter of "could not get out."

However, this morning, happy to report,
Even the line-up at the milk plant was short,
Which was not unusual in any way
because most farmers sort of rested on this day.
They kind of took their time and it was slow,

After all, 'twas Sunday, b
They liked to stand aroun
I never had time for thing
All my signs and systems
Time was running out, yo
to stand around for them
they didn't have a church
There were still the hogs
they also on Sunday have
same as any other day;
you may not negligence c
If these creatures are in y
for them on Sunday meal
After the pigs it's off to th
Sunday doesn't mean no
They're always noisy like
but seven days a week th
Thus, of course, they alw
of fresh water and of feed
It's still to early for eggs t
We'll do that sometime a
After every critter has be
for breakfast we are well
A half-day's work is alrea
so far this country Sunda

Now for a country breakf
a real country breakfast s
cereal with real whole wa
toast with butter, not Blu
bacon from a hog out of y
eggs so fresh from your v
Sure gives one that coun
just thinking about that c
We run to the house, kick
Mom yells from the kitch
Why, look at the clock it's
What'cha been doing all
Y'sadly admit time for ea
Oh well, they say it's a go
They recommend once i
and if you slept 'till eleve

Meanwhile for the bathro
for there's only one of th
which also contained the
Didn't have to be told, "P

Photo: *Call Them Canadians*

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e boots off our feet,
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half-past eight!
orning gettin' in so late?"
g is past.
thing to fast.
while everyone should
suppose that you could.

m there's a race,
in the place —
nly shower.
ase don't take an hour."

It also did not bring a laugh
if you said, "No I'll just take a half!"
Your health or limbs could be in serious disorder
if you dared to take up to a quarter.
In fact, threats upon your life were vowed
if you took more than the five allowed.
In order to shave and shower and shampoo
The actual minutes they gave you seemed like two.
Shaved with a "safety" razor those days,
which could safely cut you in numerous ways.
Especially when in a hurry, you'd give yourself a knick
which always bled like the proverbial stuck pig.
That's when Ma could always holler,
"Make sure you don't get none on your collar."
Make her even madder when Dad, he said,
"They can tell it's not last weeks, cause it's still bright red!"

The service at church started at ten.
We lived about seventeen miles away, back then.
Given the time the service would start
no later than nine-fifteen we would depart.
It would be a seventeen-mile race
to be run in a fifteen-minute space.
So the practice was to keep the pedal down
(also through the villages and town).
Not something the law would ever condone —
going seventy through a thirty mile zone!
My Dad had great faith and would always say,
"Don't worry, the Lord will keep the cops away!"
And he was right too, so it appears —
no ticket or warning in fifteen years.
The offence of the matter we never saw:
how can hurrying to church possibly break a law?
Whether or not the intervention was divine,
everyone had to be there by half-past nine.
Any later would be totally unfit.
for there would be no place to sit.
Chairs already filled the isles;
there'd be frowns instead of smiles
if one should get there, say, a quarter to ten.
Do you know where they'd put you then?
Right up front; but that's not all —
those seats ran parallel along the walls
at right angles to all the others,
to be stared at by all the sisters and brothers
like when something wrong is done by athletic jocks
(no wonder they called it the penalty box).
I've had to sit there quite often myself,
sort of like sitting up on a shelf.

Maybe it was the penalty one had to pay
for working harder on Sunday than any other day.
Maybe it was a penalty to put me in line
for on the way in ignoring every speed sign.
Can't wait for the service to be done;
sitting in the penalty box sure ain't no fun.
The service seldom over an hour went
The sermon took up sixty per cent.
Because so many families were the same as us,
a good preacher was one who didn't fiddle or fuss.
Just give'em the goods straight and true
was the only thing he had to do.
It was almost called a crime
if on Sunday one wasted time.
One example of how not to prolong
was during the collection we sang a song.
It was done in order time to conserve;
however, another function it also did serve.
For as we sang while our tithes we did deliver,
we were reminded the Lord loves a cheerful giver.
How can one not be cheerful while your singing,
especially while our gifts we were bringing?
Service over, out of church we'd rush,
same as everyone, of cars there was a crush.
Once in a while there'd be a little crunch;
everyone in a hurry to get home for lunch.
By the time we got home 'twas nearly noon;
it'd be time to get ready to go back to church soon.
First grab a coverall and put on a pair;
have a quick bite of lunch which Mom did prepare.
Run out to the barn to see if all is OK;
scrape out the stalls and push back the hay
which the cattle had shoved just out of their reach
(if only those animals were easier to teach).
Climb up in the silo, thrown down some feed;
the chute is quite slippery so of caution there's need.
After that I gather the eggs the hens that morning had laid;
if I don't, they'll break 'em, and what a mess that makes.
On my way to where we kept the hens,
Above the sow and piglet pens,
I check on a sow with enormous girth
that looks like she's about to give birth.

Beats me how those animals know it's Sunday,
why they almost never wait 'till Monday!
If not Sunday, then in the middle of the night;
for sure they never time it right!
I give her a bit more straw to make her nest.
I think to turn on the heat lamp would be best;
then for warmth the piglets will not lack;
maybe she'll wait til we get back —
That is, back from church which starts in an hour.
Again I have to change and shower,
Although sometimes, I must admit,
there's no time for it.
Barely have time your hair to brush
For to make the service again we'd have to rush.
Once again down the road we'd fly
Once again rules of traffic wouldn't apply.
By two-thirty we'd again be at the church
This time for a seat you needn't search.
The preacher would preach to a three-quarter size flock;
no one would be in the penalty box.
The sermon this Sunday wasn't deep
'Twas about Jacob watering his sheep.
I remember thinking for Jacob it must have been nice
not having to chop a hole in the ice.

We'd get back usually a little after four,
Quickly change our clothes just like before.
A cup of tea was rapidly poured
which under the tea cozy had been stored.
Even then it into the saucer Dad would pour
just in order to cool it some more.
Never time to enjoy its effervescence;
only saving time was of the essence.
Kids learn from what parents do and say;
I always thought it was the proper way.
That's why saucers were served with tea,
what other reason could there be?
Made sense to me when I was young —
a good hostess would not want you to burn your tongue.
That you could pour it in your saucer if you wished
never thought it was bad manners to slurp it from a dish.
Of course, to dip in the cookie was the thing to do,
all in order to quickly devour it too.
Got to hurry to get back ourdoors
once more again to start them chores.
Which were pretty well the same as in the day's beginning,
except we were now about in the seventh inning.
Supper was like the seventh-inning stretch
A short break in which to catch your breath.
Usually something quick my Mom would fix,
it only lasted from five-thirty until six.
We weren't done yet, if that thought had occurred;
still had to milk the entire herd —
be another couple of hours at least
before we'd attended to every beast.
The cow we had that morning injected,
the wonders of medicine their work had perfected.
The sow to give birth had not yet begun,
Looks like she'd wait until midnight or one.

Like I said in the beginning, Sunday's the best:
it's so good to have this one day of rest.
By eight or eight-thirty we're finally through —
the only rest we got was while we sat in the pew.
A full day of worship and singing of hymns;
we all come in dragging our tired-out limbs.
Sunday in the country sounds refreshing and sweet —
doesn't say nothing 'bout no time to eat.
Sunday in the country sounds so peaceful and quiet;
I guess it depends from what position you eye it.
So if of a Sunday in the country you ever had dreams,
believe me, a Sunday in the country isn't what it seems.

Jan Poortinga
Dorchester, Ont.

The forgotten day in the church year

Mary Leigh Morbey

Ascension Day, the 40th day after Easter Sunday and always falling on a Thursday, is the least celebrated festival in the church year. This leads us to ask: What should Ascension Day involve, and why is so little attention given to the heavenly ascension of the resurrected Christ?

fig. 1

In the time of the early Christian church the Ascension and the Resurrection were celebrated together. It was not until sometime in the 4th century AD that the Ascension was designated as a separate festival day. In Acts 1:3-11 Luke describes the event of Christ's final directives to the apostles and then reports the Saviour's ascension to join his Father. Why then has this important New Testament occurrence not been viewed with more attention?

There seem to be two simple answers. First, a strong focus on the ascension of Christ so shortly after his physical resurrection appears anti-climactic. Second, it is also true that we earthlings find it difficult to imagine the mystery of the physical movement of Christ's body from our earth to a place beyond.

As we again approach Ascension Day, which this year falls on May 24, a reflection upon its significance will assist our celebration. Luke's accounts in the book of Acts and inference to it in his gospel (24:50-53) demonstrate that the Christian faith is based on an exalted Christ. Hence Luke acknowledges Christ's bodily existence beyond our physical parameters of time and space and his sending of the Holy Spirit 10 days later. In the celebration of Ascension Day we connect Christ's resurrection at Easter and his sending of the Holy Spirit to us at Pentecost in the awareness that we believe and live in the light of the exalted Christ.

Teaching the faithful through art

Our understanding of this much-ignored festival day is enriched by studying a variety of visual representations of the Ascension that come from different periods in church history.

The three Ascension images accompanying this text — an 11th century illuminated manuscript, a sculpted tympanum of the 12th century Chartres Cathedral, and a modern painting of Canadian artist William Kurelek — provide pictorial interpretations of the Acts 1 and Luke 24 passages.

The "Ascension" (fig. 1) in the 11th century illuminated (i.e. "illustrated") manuscript *Reichenau Sacramentary* now in the Bodleian Library, and the "Ascension of Christ" (fig. 2) situated above the doorway of the 12th century Chartres Cathedral, illustrate the Acts and Luke passages according to the conventional formula for iconography set forth by the early church. (Iconography is the illustrating or explaining of a subject through drawings or paintings.)

Christian iconography developed out of the need of the church to teach believers the Bible and church dogma. Visual imagery worked well as an educational tool for the church populace until the 15th century invention of the printing press enabled believers to have direct access to the written word of God.

The imagery of the illuminated manuscript and the sculpted Chartres tympanum (the space between the arch and lintel covering a door or window in medieval architecture) are similar representations, although at first glimpse the treatment in differing media leads the viewer to read the works as dissimilar.

Continued on page 13 ...

fig. 2

Ontario married women needn't change birth certificate

C.C. Staff

TORONTO — Ontario women who decide to take their husband's name upon marriage will no longer be required to change their name on their birth certificate, Consumer Minister Gregory Sorbara announced recently.

The decision, brought as a revision to the Change of Name Amendment Act 1990, acknowledges the obvious fact that women are not born with their husband's names.

In introducing the act for first reading in provincial parliament, Minister Sorbara said, "By amending the act, we hope to correct a situation that primarily affected women. The traditional practice of assuming the husband's name through regular usage has always been in place and remains so. However, if a person decides to make a formal name change under the election provision of the act, the birth registration and certificate will not be altered."

Graham still among most admired men

MINNEAPOLIS, Min.. (EP) — The Rev. Billy Graham has been among America's 10 most admired men in 32 of the last 40 years, according to the Gallup Organization. The organization polled 1,500 adults each year regarding the people they most admired. Graham was the only non-president to lead a decade (the '70s), and was the third-most admired man in the '80s, third in the '60s and 10th in the '50s. He outranked the combined standings of the popes of the era.

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Gone for good?

Bob De Moor

I almost double-booked again this year: I scheduled a council meeting on Ascension Day. Sad how the greatest coronation in history makes such a small impression! It's an afterthought really, trailing remotely behind the rituals and festivities of "Holy Week." (Which week is "holier," by the way, the week in which the Lamb of God devoted himself to his Father for us, or the week in which the whole creation has now been hallowed, dedicated to the service of his eternal Kingdom?)

Christ's Ascension received an underwhelming response from the start. When a human being first stepped out onto the moon a billion noses raptly squished against TV screens around the globe. But when humankind took a much more giant leap, from the depths of hell into the temple engineered by God himself, the religious elite spread rumours (Mt. 28:11-15), some disciples stood around doubting (Mt. 28:17) and, with the other dumb-bunnies, gawked stupidly up at the sky (Acts 1:11,12).

We can understand their reaction. We don't usually celebrate somebody's departure, not that of a *good* pastor, anyway. Ascensions make us feel lonely and adrift (II Kings 2:12). Wouldn't it have been nicer to have Jesus stay with us here on earth? He could have dispelled our doubts with a quickie miracle.

He could break the deadlock some Reformed churches are caught in over the women's ordination issue. He could score a real coup for church unity by letting us elect him as our stated clerk or moderator or pope. So why would we celebrate his absence?

A closer friend in word and deed

By ascending to heaven's throne Jesus did *not* abandon us for a moment. His powerfully gentle and peaceful leadership is there for all to see. If last year we had prayed on Ascension Day: "Lord Jesus, make the Eastern world stop chasing its idol of atheistic communism and give your church freedom, and please do it before the year is up," we'd have thought ourselves hopelessly idealistic. But Jesus' Lordship works such miracles because he has a very concrete "hands-on" approach to this world out of love for his body, the Church (Eph. 1:22).

By his ascension Jesus lives with us more intimately now than when he walked this earth. John quotes Jesus' promise: "Unless I go away, the Counsellor will not come to you; but if I go, I will send him to you" (Jn. 16:7). Through the gift of his Spirit and Word, Jesus makes his home in our hearts. You can't get closer than that. He so strongly identifies with his followers that he lives with, in and through them: "Whatever you did for one of the least of these brothers of mine, you did for me" (Mt. 25:40).

That has an important implication. When you look for Jesus in this world, don't keep gawking at the sky. Look what he's doing all around you. And look into the eyes of fellow believers who are poor and badly treated. See Jesus also in those who need you: your spouse, children, neighbours. In them you will see Jesus most clearly in the flesh until he returns on the clouds.

Look in the mirror too. Whose eyes are those? Whose mouth? Whose hands? Now take half a turn and look down a little. Whose wallet is that?

Bob De Moor is pastor of First Christian Reformed Church, Langley, B.C.

Artists and the Ascension

fig. 3

... continued from page 12.

However, both images present a centred Christ with hands outstretched in blessing, moving heavenward. The winged angels on either side of Christ proclaim his promised return to the apostles on the bottom level in both works.

In the tympanum four lesser angels fill the middle ground, whereas gold leaf, symbolizing Christ's divinity, occupies much of the centre portion of the illuminated manuscript. Thus, both late medieval representations offer us direct literal visual readings of Luke's reports of the Ascension.

In sharp contrast to the medieval renderings we see a painting by modern Canadian artist and devout Catholic William Kurelek. The 1960-63 painting, "Until the Consummation of the World" (fig. 3), hangs in the Niagara Falls Art Gallery, Niagara Falls, Ont., and is the final work in Kurelek's famous Passion of Christ series.

It depicts more abstractly the final return of the enthroned Christ. The heavenward gaze of the medieval imagery is reversed. Now the ascended Christ of the upper level returns to fulfil the promise of the Ascension, that is, his rule in our hearts and world. On the lower level, a great throng of people welcome on bended knees the returning Christ, but some are fleeing the impending judgment. The Ascension sets before us a choice. Together the three images illustrate the mystery and message of the Ascension.

A renewed focus upon the almost-forgotten Ascension Day, as well as an ongoing emphasis on the events of the entire church year, challenges us to worship and live a different rhythm than the one offered by our secular calendar.

Mary Leigh Morbey is assistant professor of art at Redeemer College, Ancaster, Ont.

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Peter and Marja are BACK!

Peter Slofstra: discovering again the value of hope. Photo: Bert Witvoet

Peter Slofstra

My friend and fellow jogger, Sylvan Gerritsma, and I often touch base since our March 1 accident. Whenever we do we marvel about the fact that neither one of us is depressed about our badly fractured legs. For us the reason is simple: we're just so thankful to God to be alive and everything else is relative to that wonderful fact.

I am astonished, though, at the way one's life can change in a single second. In fact, it changed in a moment that I don't even recall. All I remember is running silently beside Syl since we had decided not to talk but to concentrate on improving our running time that morning. To our left was the Welland Canal and the rising sun busily colouring the eastern sky, straining to push the temperature up past minus 10 degrees Celsius.

We ran against traffic, moving to the shoulder whenever the occasional car came toward us. Little did we know that far behind us a young man was rushing to work, passing several cars which were sticking to the 60 kph speed limit and soon swinging out to pass a pickup truck, smashing into us at 80 kph with his 1976 Chevy Impala.

Little did I know that it was humanly possible to survive such a collision. To this day all I know is that one moment found me savouring the exhilarating pace we had set and that my next conscious moment found me delirious with pain on a stretcher in St. Catharines General Hospital surrounded by doctors, nurses, folks from Jubilee, my parents and Marja. Not once did I sense that we were in terrible danger and about to be struck! I simply went from the one experience to the other in a microsecond, like a summer slide instantly followed by a winter slide in a kodak carousel.

When I left the house that morning I told Marja I'd be back in two hours. Instead it took 32 days before I was able to leave that hospital in an ambulance (my legs in casts up to my hips) and come home to my family. Since then a number of folks have asked what I've learned from this experience. A natural question, I suppose, but a difficult one to answer. Whether I've learned anything remains to be seen. I certainly saw and heard a lot.

I realize like never before that human beings are such dependent persons, despite what we like to imagine to the contrary. Not only are we dependent on God, but we're so dependent on others. How far along would I be without the expertise of Dr. Singh and the nursing care of Janet and Bev in ICU? Countless others kept us continually in prayer while Marja and my parents maintained a steadfast vigil during the critical times and visited regularly as I recovered. Where would I be without those prayers? We take such pride in our independence! Yet God created us for fellowship with him and community with others and a tragedy brings that home vividly.

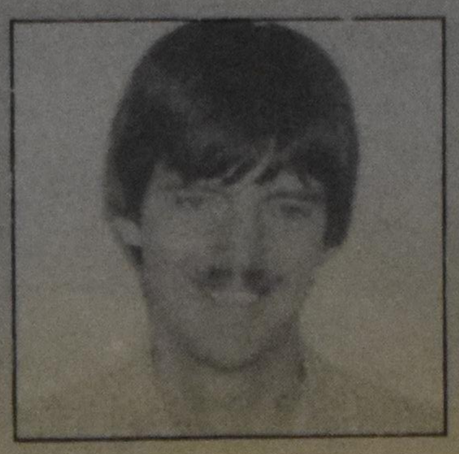
I discovered again the value of hope and determined forward-looking sight. From my first moment of consciousness on through the excruciating pain and suffocating confinement of my first 10 days in ICU when nurses had to turn me every two hours I knew that God had spared my life and I would be restored; it was just a matter of time and moving through each experience step by step. When I doubted my progress I would look back in my daily log and discover that in comparison to the previous week I was doing much better. Still today I look hopefully ahead to the day when I, Lord willing, can jog again.

"How many pastors does one pastor have?"

To my surprise I found the hospital also to be a place of laughter. I don't remember much from the first couple of days but I do remember that five or six pastors came by to visit me. Each of them got into ICU by claiming to be my minister. I dimly recall what each one said but I clearly remember a nurse finally exclaiming, "If he gets a visit from one more minister, he'll get prayed straight into heaven!" In exasperation the head nurse took Marja aside and asked, "How many pastors does one pastor have?" A little bit like asking how many angels can dance on the head of a pin! When Jubilee member Marinus Koole came to visit he only got past the nursing station by reassuring the staff that he was the chairperson of council, not another member of the clergy!

It helps if you can laugh at yourself. I know now that basic functions like sleep and relieving oneself are never to be taken for granted. Ten days after the accident, for example, I found myself hanging by one arm from the bar over my orthopedic bed as I tried to suspend myself just above the shallow bedpan while simultaneously reaching for the call button with my other hand. I was too relieved to be embarrassed and the telling of the tale can still bring on hysterical laughter. Two weeks later when I was as comfortable as I could be about this whole business (in other words, not very!) Marja overheard this exchange between two nurses in the hallway concerning another patient. "Has Mrs. So and So moved her bowels yet?" The answer came enthusiastically: "Oh, yes. She had a HUGE success." I can only speculatively hope that they were as pleased with my daily successes!

Continued next week ...



Syd Hielema

The other news

The most gripping news I've heard in the last month didn't come from the mouth of Peter Mansbridge or the presses of *Macleans*. No, it came over lunch with a recently widowed friend. She was describing the intense experience of celebrating Easter for the first time without her husband. Determined to make the event special, she brought to a family function a bottle of the type of wine she often shared with her husband so that all could share in a toast. An unusual "coincidence" significantly heightened the event: she noticed for the first time that the label on the wine bottle carried the phrase "Old World Tradition — New World Perfection." This short phrase, intended simply to add to the brand's commercial appeal, served instead to intensify the symbolism of this shared cup on Easter afternoon.

We agreed that the term "coincidence" was highly inappropriate; in a powerful way the Lord was asserting his presence in this commemoration.

Every *Calvinist Contact* reader has heard and been touched by "news stories" such as this one. Yet we don't hear them through the news media, but through conversations, worship services and literature. Though such a story might occasionally reach the fringes of official news channels as a "human interest story" — something heart-warming which serves to conclude an otherwise depressing collage of "hard news" — on the whole any hint of divine interaction with the affairs of the human race is far from the news media's attention.

Limits to media 'hard news'

I know many people who consider it very important to build regular news watching and reading habits into their lives. To quite a large extent our understanding of this world is formed by the news media. Because this industry has such a powerful influence we ought also to be aware of what its limits are and ask if these limits can be overcome.

Is it possible to also structure habits into our daily lives which will enable us to hear the "other news" on a regular basis, or must such "broadcasts" be left to occasional and unpredictable occurrences such as the lunch described above? No doubt such news cannot be tuned in every evening at 10:00. The "other news" comes in its most potent form in quiet conversation when the "reporter" has a sense that the time is right. The Spirit has a funny knack for guiding such conversations so that the speaker and listener both sense that the telling of the story strengthened them. Such an event cannot be structured into a pre-programmed habit.

Certainly, though, we can take steps to tune our receivers to the "other news." We can learn to become more comfortable, more confident in telling our own stories, in telling how we have experienced the Lord's presence in our own lives. We can place ourselves in social environments where such conversations are more likely to take place.

We can discover sources of news — especially printed sources — which tell such stories. Currently I am reading Richard Wurmbrand's *Sermons in Solitary Confinement* which he wrote during his three years of imprisonment in Romania. The book is more than 20 years old, but while reading it I catch a glimpse of the Lord's interaction with a child of his who endured great oppression and suffering, and I know that Wurmbrand's experiences are shared by many nameless faces behind today's "hard news" stories coming from the West Bank, South Africa, Lebanon, Ethiopia and Communist China.

Perhaps the title of this column is inappropriate. Calling it the "other news" makes it sound like an addition, an option; in reality its perspective colours all the news we receive.

Syd Hielema studies at the Toronto School of Theology.

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Births

KAASTRA (Oegema):
"Children are a heritage of the Lord" (Psalm 127:3a).
We, Tom and Evelyn Kaastra, thank the Lord for the safe arrival of our first child,

JENNA-LYN

born April 30, 1990, weighing 7 lbs. 7 oz. The proud grandparents are Herman and Jane Oegema of St. Thomas, Ont., and Jack Kaastra of Aylmer, Ont.
Home address: 60 Farmington Ave., Aylmer, ON N5H 3E3

ROORDA:
With joy and thanksgiving to God, we, Rick and Rita, are proud to announce the birth of our fourth child, a girl,

SARA JANINE.

She was born on April 26, 1990, weighing 7 lbs. 3 oz. A sister for Sean, Aaron and Kaitlin. A new granddaughter for Mr. and Mrs. K. Storteboom and Mr. and Mrs. T. Roorda of Orangeville, Ont.
Home address: R.R.#1, Grand Valley, ON L0N 1G0

Marriages

GODDARD-SCHAAFSMA:

TINA MICHELLE Goddard

daughter of Arthur and Ineka Goddard and

MARK ANDREW Schaafsma

son of Nico and Ria Schaafsma are happy to announce their forthcoming marriage. This celebration of Christian love will take place, the Lord willing, on Saturday, June 2, 1990, at 10 a.m. in the Georgetown Chr. Ref. Church, Trafalgar Rd., Georgetown, Ont. Rev. Bert Siofstra officiating.
Future address: 51B Main St. S., Georgetown, ON L7G 3G2

Births

VANDENBERG:
We, Jacob and Nellie Vandenberg, thank and praise the Lord for showing his love in the birth of three great-grandchildren.
On April 27, 1990, a son,

BRANDON SCOTT

was born to Tracy and Clarence Van Soelen of Fenwick, Ont.
On May 1, 1990, a daughter,

ANNA JOYCE

was born to Fran and Dan Tigchelaar of Hamilton, Ont.
On May 2, 1990, a son,

JESSIE ALLEN

was born to Grace and Allen Vermeer of Orange City, Iowa.
Praise God from whom all blessings flow!
Great-grandparents: Mr. and Mrs. Jacob and Nellie Vandenberg, R.R.#1, Caistor Centre, ON L0R 1E0; (416) 957-3546.

Marriages

FOKKENS-FLIKKEMA:
With much joy Jack and Jane Fokkens, of Georgetown, Ont., and John and Jane Flikkema, of Brampton, Ont., announce the wedding of their children,

INGRID JOY
and
DAVID JEFFREY

They will exchange the marriage vows in our Lord's name at 3:00 p.m., on May 26, 1990, in the Christian Reformed Church of Georgetown, Ont.
"For this God is our God forever and ever; he will be our guide even to the end" (Psalm 48:14).
Future address: 4 Golding Ave., Brampton, ON L6W 1M4

FOLKEMA-HETTINGA:
Believing that God has brought them together, Mr. and Mrs. Martin Folkema and Mr. and Mrs. Ray Hettinga are happy to announce the forthcoming marriage of their children,

SUSAN
and
RON

The wedding will take place, the Lord willing, on Saturday, June 2, 1990, at 3 p.m. in the Emmanuel Reformed Church, Woodstock, Ont.
Future address: 55 Broadview Ave., Lambeth, ON N0L 1S0

Anniversaries

1950 May 23 1990
With praise and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents,

MIKE and AGNES WEIDENAAR
(nee DeVries)

With love from all their children and grandchildren:
Charles & Marie Smid — Athens, Ont.
Steven, Mike, Chris, Ken
Harry & Minka Wouda — Belleville, Ont.
Michelle, Renee
Jack & Wilma Weidenaar — Athens, Ont.
Joey, Jason
Mary Weidenaar & Tom Rimmer — Athens, Ont.
Kevin, Michael, Robbie
Gary & Pat Weidenaar — Athens, Ont.
Tammy, Angela
Herman & Grace Post — London, Ont.
Amanda, Janice
Raymond & Amy Lawson — Athens, Ont.
Rachel, Stephanie
Gordon & Pat DeRoos — Addison, Ont.
Joanne, Stewart
Home address: R.R.#4, Athens, ON K0E 1B0

Anniversaries

Congratulations to Jack and Louise Bylsma (nee Bronger) who will celebrate, D.V., their 55th wedding anniversary on May 29, 1990.

St. Annaparochie Woodstock
1935 May 29 1990
With praise and thanksgiving to God, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents,

JACK and LOUISE BYLSMA
(nee Bronger)

May the Lord continue to bless and keep you together.
With love and congratulations:
Corrie (Jans deceased) — Woodstock, Ont.
Tina & Henry Stienstra — Chatham, Ont.
Mike & Betty Bylsma — Woodstock, Ont.
Florence & Ben Olthoff — London, Ont.
Also 15 grandchildren and 12 great-grandchildren.
Home address: 164 Huron St., Woodstock, ON N2S 6Z8

Hardenberg Hamilton
1945 June 8 1990
"The fear of the Lord is the beginning of wisdom" (Psalm 111:10).
With great thankfulness for God's covenant faithfulness, we are happy to announce the 45th wedding anniversary of our dear parents and grandparents,

KLAAS and ELISABETH DE JONG
(nee Malda)

Congratulations and love from:
Renske De Jong — Hamilton, Ont.
Fred & Sandra De Jong — Hamilton, Ont.
Wayne, Henry
Geraldine & Andrew Kiers — Beamsville, Ont.
There will be an open house, the Lord willing, on Saturday, June 9, 1990, from 2-4 p.m. at the Cornerstone Canadian Reformed Church, 365 Stonechurch Rd. E., Hamilton, Ont.
Best wishes only please.
Home address: 135 Limeridge Rd. West, Hamilton, ON L9C 2V3

Personal

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More anniversaries on next page.

Anniversaries

Congratulations to Ralph and Anna De Jong (nee Jongsma) who will celebrate, D.V., their 50th wedding anniversary on May 25, 1990.

1940 May 25 1990
With thanksgiving to our heavenly Father, we wish to announce the 50th anniversary of our parents and grandparents,

RALPH and ANNA DE JONG
(nee Jongsma)

We congratulate you Mom and Dad. We pray that God will continue to make you a blessing for each other as you have been for us.
With love from their children:
Japke & Ralph Tibben — Brinston, Ont.
Andy, Michael, Mark
Anne & Dean Keyes — South Mountain, Ont.
Kurtis, Ryan, Kristen
Bill & Tina De Jong — Williamsburg, Ont.
Jodi, Billy
An open house is planned for Friday, May 25, 1990, from 8 - 10 p.m. (D.V.) at the Matilda Hall, Dixon's Corners, Ont.
Home address: R.R.#3, Williamsburg, ON K0E 2H0

On Monday, May 14, 1990, we will be celebrating the 25th anniversary of our parents,

MINER and WILMA BRINK
(nee Hiemstra)

Best wishes to Mom and Dad from:
Jef & Alice Brink
Hermen & Anita Broenink
Leah
Shirley Brink & Ron (boyfriend)
An open house will be held, D.V., on Saturday, May 19, 1990, from 8 p.m. to 10 p.m. at Knox Christian School, Scugog St., Bowmanville, Ont.
Home address: R.R.#2, Newcastle, ON L0A 1H0

Anniversaries

"So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13).
Grand Rapids, Mich. Guelph, Ont.
1965 June 2 1990
With thanksgiving and praise to the Lord, we announce the 25th wedding anniversary of

ED ADRIANUS MAARTEN
and
WILLENE DEBORAH DEN HAAN
(nee Hekman)

On June 2, 1990, the Lord willing, we hope to celebrate the occasion with family and friends by way of an open house from 2:00 to 4:00 p.m., at 5 Keats Cresc., Guelph, ON N1G 3B1
We give thanks to God for our years together, for his love and faithfulness and for the children he has given us.
David & Connie (friend) — Calvin College
Michael — Calvin College
Stephanie — Guelph, Ont.
Deborah — at home

1965 May 21 1990
"The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you his peace" (Numbers 6:24-26).
We praise God and give him thanks for giving our parents,

MIKE and HELEN DYKSTRA
(nee Posthumus)

the gift of 25 years of marriage. We pray that the Lord will continue to bless you and keep you in his care.
With much love from your children and grandson:
Phillip & Denise
David
Ruth Ann & Erick
Michael
Andrew
Karin
Our family invites you to celebrate with us the evening of Friday, June 1, 1990, 7:30 p.m., at the Goderich Township Hall, Holmesville, Ont.
Best wishes only, please.
Home address: R.R.#2, Clinton, ON N0M 1L0

Leeuwarden Grimsby
1950 May 26 1990
We thank the Lord that we may celebrate our parents' and grandparents' 40th wedding anniversary.

JOHN and HEATHER SHRIMER
(nee Vanderwey)

We pray that the Lord may continue to bless you Mom and Dad.
Your children:
Harold & Ingrid — Burlington, Ont.
Fred & Tina — Coquitlam, B.C.
Jeremy, Jacquelyn
Henrietta & Clarence — Dunnville, Ont.
Daniel, Heather, Sarah
Paul & Liza Hydema (fiancee)
Home address: 15 Viking Dr., Grimsby, ON L3M 3V2

Georgetown
1965 1990
With much praise and thanksgiving to our heavenly Father for his grace and love.

BERNIE and MARGARET BERGSMA
(nee Namink)

hope to celebrate their 25th wedding anniversary, D.V., on June 2, 1990.
Congratulations and wishing you the Lord's blessings in the years to come from:
Pake Bergsma — B.C. and family
Mom Namink — Georgetown and family
and your children:
Laura & Larry De Roo
Ed
James
Home address: R.R.#1, Georgetown, ON L7G 4S4

Classified

Anniversaries

Congratulations to John and Ann Fennema (nee Miedema) who will celebrate, D.V., their 50th wedding anniversary on May 23, 1990.

Ferwerd 1940 May 23 Jarvis 1990

JOHN and ANN FENNEMA
(nee Miedema)

"There is a time for everything; there is a season for every activity under heaven ... a time to love, a time to hate, a time for war, a time for peace" (Ecc. 3:1-8).
Congratulations on your 50th anniversary.
With love and best wishes from:
Henry & Eunice — Ancaster, Ont.
Rob, Randy, Ryan
Andy & Ruth — Port Perry, Ont.
Yvonne, Valerie, John
Tena & Don — Simcoe, Ont.
Tammy, Steve (daughter Lauren), Sheri, Jackie
Joanne & Ross — Longwood, Fl.
Laura, Andrew
Leo & Linda — Wynndel, B.C.
Joshua, Daniel, Paul
Mary & Gary — Simcoe, Ont.
Matthew, Ann Marie, Linda, Jonathan
Ida & Bill — Waterford, Ont.
Madeline
Betty & Mike — Toronto, Ont.
We thank the Lord for blessing you with long life, good health and happiness.
Best wishes only.
Home address: R.R.#1, Box 244, Jarvis, ON N0A 1J0

Hindelopen 1935 May 16 Hamilton 1990

"Commit your way to the Lord, trust in him, and he will act" (Ps. 37:5).
With praise and thanksgiving to our heavenly Father, we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

UILTJE and KRISTJE SJAARDA
(nee Bakker)

Congratulations Heit and Mem, Pake and Beppe.
We pray the Lord will continue to bless and care for you.
With love from your children:
Hilly & Diedert Schilstra — St. Anns
Gay & Bob Schotanus — Fonthill
Willy & Rick Zantingh — Dunnville
Pierre & Martha Sjaarda — St. Anns
Aafke Haveman — Fruitland
John Haveman — Stoney Creek
Wayne & Gertie Sjaarda — Ingersoll
34 grandchildren and 27 great-grandchildren.
Home address: 337 Stone Church Rd., Ebenezer Villa, Apt. 202, Hamilton, ON L9B 1B1

Summer Job Market

PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.

Anniversaries

Kampen, the Neth. 1930 Brockville, Ont. 1990

"This is the day that the Lord has given, let us rejoice and be glad in it" (Ps. 118:24).
We are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

HERMAN and GRACE WESTENDORP
(nee IJzerman)

"Rejoice in the Lord always, and again I say rejoice" (Phil. 4:4).
We, your children, grandchildren and great-grandchildren, thank you for your love, trust, faithfulness, understanding and most important, your continued prayer and Christian upbringing.
May God continue to bless and guide you in the years to come.
Love from your grateful children:
Trudy & Henry Weistra — Lethbridge, Alta.
John & the late Alice Westendorp — Kingston, Ont.
Harold & Susan Westendorp — Brockville, Ont.
Grace & Jake VanDyk — Lethbridge, Alta.
Herman & Ann Westendorp — Aylmer, Ont.
Bill & Margaret Westendorp — Brockville, Ont.
Hennie & Harry Cretier — Kingston, Ont.
Harold & Hilda Westendorp — Brockville, Ont.
Cobie & Robert Kooistra — Hamilton, Ont.
Joe & Claire Westendorp — Joyceville, Ont.
Corrie & Stan Norman — Plano, Texas, U.S.A.
Best wishes and all our love Grandpa and Grandma from your 34 grandchildren and 13 great-grandchildren.
Open house will be held on June 9, 1990, from 2 - 5 p.m., at the Christian Reformed Church of Brockville, Ont. All friends are heartily welcome.
Best wishes only, please.
Home address: R.R.#1, Brockville, ON K6V 5T4

1950 May 30 1990

With much joy in our hearts, we are thankful to the Lord that we can celebrate with our parents and grandparents,

POPKE and JANTJE VEENBAAS
(nee Haisma)

their 40th wedding anniversary.
May the Lord continue to bless and keep you together for many more years.
With love from your children and grandchildren:
George & Pam Veenbaas — Matsqui, B.C.
Michael, Lisa, Brenda
Sid & Winny Veenbaas — Matsqui, B.C.
Justin, Jenna
Pete & Jane Flore — Abbotsford, B.C.
Ryan, Derek, Christopher
Ray & Marian Veenbaas — Surrey, B.C.
Joshua
Len & Grace VanHarten — Brantford, Ont.
Rachel, Heather, Emily
Fred & Hilda Veenbaas — Abbotsford, B.C.
Jacqueline, Mark
Home address: 536 Arnold Rd., R.R.#2, Abbotsford, BC V2S 4N2

Help Wanted

Housekeeper needed in farm setting home. Father with two teenage sons. Preferably older lady, or couple. Self-contained apartment available in exchange. For information call (519) 752-6316 or write: Mr. and Mrs. H. Bootsma, R.R.#1, Brantford, ON N3T 5L4

Anniversaries

Congratulations to Pier and Joke Keizer who will celebrate, D.V., their 50th wedding anniversary on May 30, 1990.

St. Annaparochie 1940 May 30 Edmonton 1990

With thankfulness to the Lord for all his blessings, the children and grandchildren wish to announce the 50th anniversary of:

PIER and JOKE KEIZER

on May 30, 1990.
Congratulations and love from:
Jasper & Alice Keizer
Darren, Janis, Ryan
Grace & Harm Hazekamp
Howard & Jackie, Robert & Yvonne (Mallory)
Pete & Jean Keizer
Karen, Kathy
Renie & Don Martin
Chris, Joanne
Elly Vos
Carrie-Anne, David
Margaret & John Bakker
Nicole, Melissa, Mark, Michael
Mike & Cathy Keizer
Jordan
Open house will be held June 2, 1990, at Jasper Sherwood Community Hall, 9620 - 152 St., Edmonton, Alta., from 1 - 4 p.m.
This is the day that the Lord has made, let us be glad in it.

Kollumerpomp 1940 May 20 Beachburg 1990;

We are grateful to God that we may celebrate the 50th wedding anniversary of our parents and grandparents:

FRED and DOREEN WOUDA
(nee Luchtenburg)

The Lord has been with them through both happy and sad times and has continually blessed them. We ask that he will be with them and bless them in the time to come.
With much love from their children and grandchildren:
Cora & Ron Rozeboom — Pembroke, Ont.
Michael, Eric & Terri (fiancee), Chris
George & Isabel Wouda — Cobden, Ont.
Fred, Beverly, Stephen
Harry — Belleville, Ont.
Michelle, Rene
An open house will be held at Ron and Cora's, 507 Nelson St.
Home address: 123 Main St., Beachburg, ON K0J 1C0

Help Wanted

Summer student to live-in and work on fruit and vegetable farm. Call Chris Rupke, Beaverton, Ont. (705) 426-9859 evenings.

Full-time, experienced person wanted for dairy operation in Sarnia-Wyoming area. Non-smoker preferred. Single accommodations available; arrangements for family negotiable. Phone (519) 845-3507.

Help Wanted

SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: **Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.**

Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.

Congratulations to Solke and Grace Vander Borgh (nee Oldenziel) who will celebrate, D.V., their 55th wedding anniversary on May 29, 1990.

Wildervank 1935 May 29 Strathroy 1990

With praise and thanksgiving to our faithful God, we joyfully announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

SOLKE and GRACE VANDER BORGH
(nee Oldenziel)

We are thankful for the many years of happy marriage they have enjoyed and for the good health with which they are blessed. May God continue to watch over them and keep them safe in his care.
Their children:
Jean & Adrian Van Geest — Grimsby, Ont.
John & Winnie Vander Borgh — Merida, Mexico
Herman & Marjorie Vander Borgh — Listowel, Ont.
Netty & Jerry Kiers — Iron Springs, Alta.
Rita & Jerry Kavanaugh — Windsor, Ont.
Love also from their grandchildren and great-grandchildren.
An open house will be held, D.V., on Saturday, May 26, 1990, from 2-5 p.m. at Trillium Village, 400 Dominion St., Strathroy, Ont.
Best wishes only, please.
Home address: 400 Dominion St., Apt. 19, Trillium Village, Strathroy, ON N7G 3G8

For Rent

For rent 1987 luxury motorhome. Sleeps six, fully equipped with roof air, motor air, cruise control, microwave, colour TV, generator. Call: (416) 664-5488.

One-bedroom basement apartment in north St. Catharines, Ont., with fridge and stove. Close to church and schools. Phone (416) 937-6185 for details.

Trailer in Bradenton, Florida, for rent for the months of November and December, 1990. Contact (416) 451-7886.

Large, bright, beautiful, 2-bedroom apartment, available May 15, 1990, in Ancaster rural area. Non-smokers welcome. Tel. (416) 648-1166.

Upstairs 1-bedroom apt., $550 incl. utilities, fridge and stove. Separate entrance; #5 Hwy., Waterdown, centre core. (416) 689-5458.

Obituaries and anniversaries on next page ...

Classified

Anniversaries

Congratulations to Herre and Akke Jansen (nee Herder) who will celebrate, D.V., their 55th wedding anniversary on May 22, 1990.

God has granted the family of

HERRE and AKKE JANSEN
(nee Herder)

a great privilege and blessing. On May 22, 1990, Herre and Akke will celebrate their 55th wedding anniversary with their children, grandchildren and great-grandchildren:

Elly Stadt — Victoria, B.C.
Heather & Anthony, Ken, Andrew
John & Grace Jansen — Edmonton, Alta.
Harold, Stephanie, Christine, Karen
Vera & Jake De Vries — Oshawa, Ont.
John & Hilda (Hanna), Alayne & Gil (Jared, Cohen, Ethan), Harold & Laura, James, Loretta
Greta & Gerry Hofstra — Guelph, Ont.
Angela & Danny, Peter, Brian
Irene & Dick Hilberdink — St. Catharines, Ont.
Kevin, Brian, Jason
Willie & Marcel Kyer — Kingston, Ont.
Nathalie, Joel, Denise

Home address: 330 Glengarry Rd., Kingston, ON K7M 3J9

Personal

Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2

For Sale

Booklets Available

1989-90 STOB LECTURES

The Twin Pillars of Christian Scholarship

By Alvin Plantinga
$2.85 (U.S.)

CONTACT
Calvin College Bookstore
Grand Rapids, MI 49546
(616) 957-6379

Also available ($2.85 U.S.):
Two Arguments From the Heart for Immortality
by Peter Kreeft (1988-89)

Varieties of Moral Discourse
by James Gustafson (1987-88)

Making and Keeping Commitments in Contemporary Society
by Lewis Smedes (1986-87)

Obituaries

Berlikum Surrey

Psalm 23 was the text used for the funeral service of

JANNA DYKSTRA
(nee Balt)

who passed away on May 2, 1990, at the age of 88.

Lovingly remembered by:
Cor & Nel Dykstra — Burnaby, B.C.
Ann & Dirk Westerhof — Surrey, B.C.
Ralph & Corry Dykstra — Collingwood, Ont.
Henry & Anne Dykstra — Haney, B.C.
Martin & Anne Dykstra — Guelph, Ont.
Janet & Phillip VanderVeen — Pitt Meadows, B.C.
18 grandchildren and 17 great-grandchildren.
Survived by one sister N. Douma, Groningen, the Netherlands.

Psalm 107, vs. 4-9.

On April 30, 1990, the Lord took unto himself, in peace, after a very brief illness, our mother, grandmother and great-grandmother at the age of 87 years,

HENDRIKJE STOCKER-MANNES

Predeceased by her first husband Gerard Boessenkool (March 1945) and her second husband Cornelis Stocker (August 1967). Survived by all her children:
Willem (Geri) Boessenkool — Hengelo (Ov), the Neth.
Klaas (Thea) Boessenkool — Wijchen, the Neth.
Henk (Evie) Boessenkool — Apeldoorn, the Neth.
Tini (Ab) Pijpstra — Zevenaar, the Neth.
Hilda (Hank) Sierink — Edmonton, Alta.
Gerry (May) Boessenkool — Lethbridge, Alta.
Margaret (Matt) Moroz — Edmonton, Alta.
Herman Boessenkool — Lethbridge, Alta.
John (Ruth) Boessenkool — Edmonton, Alta.
Harry (Joanne) Boessenkool — Surrey, B.C.
and 28 grandchildren and 16 great-grandchildren.

A private family funeral was held on Thursday, May 3, 1990, at "De Loohof" in Apeldoorn, the Neth.

Correspondence address: 15846-101A Ave., Surrey, BC V3R 1K3

JENNA MARIE WEENINK

On April 20, 1990, the Lord took to her eternal home our little Jenna at the age of three months. Our comfort is Isaiah 40:11b: "He gathers the lambs in his arms and carries them close to his heart."

She is survived by her loving parents Rod and Lil Weenink of R.R.3, Lacombe, Alta., sisters Erica and Teri-Lee and brother Adam all at home; grandparents Henry and Jane deJong of Cobourg, Ont., and George and Betty Weenink of Blackfalds, Alta., numerous aunts, uncles, cousins and family friends.

Funeral services were held on Wednesday, April 25, 1990, at 11:00 a.m. from the Woody Nook Chr. Ref. Church, Lacombe, Alta.

Anniversaries

Congratulations to Gerrit and Maria Jacoba Van Dorp (nee Dijkxhoorn) who will celebrate, D.V., their 55th wedding anniversary, D.V., on May 22, 1990.

Schipluiden, Z-H Egbert, Ont.
1935 May 22 1990

"Uw woord is een lamp voor mijn voet en een licht op mijn pad" (Ps. 119:105).

With praise and thanksgiving to our Lord, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

GERRIT and MARIA JACOBA VAN DORP
(nee Dijkxhoorn)

May the Lord continue to bless and keep you together.

With love from:
Case & Truus Van Hemert — Charlottetown, P.E.I.
Henk & Henny Schaly — Burnstown, Ont.
Hubert & Riet Huyer — Burnstown, Ont.
Gary Van Dorp — Markham, Ont.
Ron & Jan Van Dorp — Egbert, Ont.
Jack & Kathryn Van Dorp — Egbert, Ont.
Bruce & Ann Duncan — Welland-port, Ont.
John & Geneva Van Dorp — Wiarton, Ont.
their 35 grandchildren and nine great-grandchildren.

Home address: R.R.#1, Egbert, ON L0L 1N0

Help Wanted

Summer student needed to live in and look after three children on a fruit and vegetable farm. Call Pat Rupke (705) 426-9859.

Help wanted for greenhouse work, some driving involved. Good wages and benefits offered. Please call Renkema Florists Ltd., Beamsville, Ont., at (416) 563-8961.

Help Wanted

Superintendent

General contractor requires a superintendent for commercial/institutional construction. Please mail or fax resume with expected salary to:

GRACEVIEW ENTERPRISES INC.
R.R.1, Belmont, ON N0L 1B0
Ph. (519) 269-3939, fax (519) 269-3574

More anniversaries on next page ...

Accommodations

TORONTO: Female non-smoking roommate wanted to share three-bedroom townhouse. Close to T.T.C., $450 per month, including utilities and food. Call Betty or Joanne at (416) 465-8179 after 6 p.m.

We are coming to Canada July 31 - August 21, 1990, and would like to exchange our home and car with yours. We live in Haarlem, 20 minutes from Schiphol airport, and have a 3-bedroom home and a diesel Toyota. We would prefer to stay between Brantford and Belleville, Ont. For more information please call or write Mrs. Ria Wiersma, R.R.#5, Trenton, ON K8V 5P8; (613) 392-2032 (between 5 and 9 p.m.)

For Sale

Organ: Topline Hammond electronic, tone bars, pre-set pistons, Leslie speakers and much more. Like new. Must be seen to be appreciated. $3500. (613) 475-3830.

Help Wanted

HELP WANTED

Grower's assistant required with experience in commercial greenhouses. Must be able to take responsibility when grower is gone. Must be flexible and willing to learn. Wages commensurate to experience.

Send application or resume to:
BAYVIEW FLOWERS INC.
P.O. Box 2, Jordan Station, ON L0R 1S0

The Committee for Contact with the Government

— a standing committee of the Council of Christian Reformed Churches in Canada —

invites applications for the half-time position of

Research and Communications Associate

to assist the committee in carrying out its witness on social issues to government officials and agencies. Qualified applicants will have excellent research and communications skills, a demonstrated ability in public policy formulation, a commitment to the Reformed worldview and familiarity with the Christian Reformed community in Canada. Applications should be sent, by **June 15**, to:

Rev. Robert de Moor
20525 - 72 Ave., Langley, BC V3A 4P7
For further information, call
(604) 533-2318 or (416) 825-3578

►► HELP WANTED ◄◄

A **driver/sales representative** required for a St. Catharines area wholesale florist.
Experience in wholesale industry or flora culture an asset.
Clean driving record a must.

Send resume to:
Bayview Flowers Inc.
P.O. Box 2, Jordan Station, ON L0R 1S0

Summer employment

Supervise two children, 8 and 12.
Take children on trips to the Science Centre, museum and Ontario Place, as well as duties around house. Live-in possible but not necessary. Location: quiet Toronto community of Leaside.
Call Rosemary Wassenaar, (416) 424-1389 (evenings) for further information

Classified

Anniversaries

Congratulations to Anne and Minke Ypma (nee Greidanus) who will celebrate, D.V., their 55th wedding anniversary on May 16, 1990.

Tzum, Fr. Taber, Alta.
1935 May 16 1990

With joy and thanksgiving, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents,

ANNE S. and MINKE YPMA
(nee Greidanus)

We thank God that he has been with you all these years, and commend you to his care for the time you may still have together.

Your thankful children and grandchildren:

Patsy & Klaas Linker — Strathroy, Ont.
Terry & Jane, Melinda & Henry, Janice & William, Allan & Rhonda
George & Aafke Ypma — Brownsville, Ont.
Jane & Jack, Arnold & Kathy, Marilyn & Harry, Jo-Anne & Rob, Peter & Charlena (Eng.), William
Siebe & Martje Ypma — Taber, Alta.
Albert, Florene, Mari-Ann, Sidney
Jake & Pia Ypma — Fernie, B.C.
Ester, Patrick, Ingrid
Louise & Sheila Ypma — Taber, Alta.
Lyle, Tanya, Lloyd, Keith, Dale
Liz & George VandeKuyt — Mt. Hope, Ont.
Geoffrey, Henry, Michael, Cynthia, Robbie, Andrew
Cathy & Mike Wind — Taber, Alta.
Monica, Karen, Jeromy, Linda, Rachel, Cheryl, Kevin

and 15 great-grandchildren.

Home address: Box 1584, Taber, AB T0K 2G0

Teachers

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening at the junior level and a possible opening at the intermediate level. Preference will be given to those who possess the ability to teach Phys. Ed or French. Send letter of application and resume to: Andy VanderPloeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).

BELLEVILLE, Ont.: Belleville District Christian School is in need of teachers in the following areas: **Grade 5** (full-time), **Kindergarten, Resources, French** (part-time positions or combinations thereof). All persons interested are requested to forward letters of application to: M. Van Dyk, c/o Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962-7849.

Teachers

BARRIE, Ont.: Timothy Christian School invites applications for a definite opening in the **junior** and/or **intermediate** area. Please send resume and references to the school, c/o H.K. Bergsma, Principal, 49 Ferris Lane, Barrie, ON L4M 2Y1. Tel.: (705) 726-6621 (school) or (705) 721-4168 (home).

BRAMPTON, Ont.: John Knox Christian School invites applications for **junior/intermediate** positions beginning September 1990. Please send resume and/or inquirites to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.

BURLINGTON, Ont.: Trinity Christian School is in need of a **Grade 7 teacher** for the 1990/91 school year. Address all inquiries and applications to: Mr. Henry Zondervan, Principal, 650 Walkers Line, Burlington, ON L7N 2E7. Tel.: (416) 634-3052.

DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the **Grade 6/7** combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach **French** is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home).

HOLLAND MARSH, Ont.: Holland Marsh District Christian School still has an opening for **Grade 7/8.** You would be joining a happy growing school. Please direct your applications or inquiries to: Mrs. C. Bootsma, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.

HOUSTON, B.C.: Houston Christian School has two definite teaching positions open for the 1990/91 school year; one **primary** position and one **intermediate** position (**Grade 4/5**). Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, B.C. Phone (604) 845-7736.

Teachers

FORT McMURRAY, Alta.: Fort McMurray Christian School Society is preparing to open an accredited Christian school serving Grades 1-8, beginning September 1990. We are seeking applications for the positions of **teacher** and/or **teacher/principal** Applicants should have knowledge of a multi-grade classroom situation and must hold a valid provincial teaching certificate. Please submit resume to: Fort McMurray Christian School Society, 135 Highfield St., Fort McMurray, AB T9H 3T1. Tel. (403) 791-2638.

NEERLANDIA, Alta.: Neerlandia School invites applications for the following *three* full-time positions for the 1990-91 school year. 1) **Grade 1**; 2) **Grade 5**; 3) **Jr. High Art, Lang. Arts 7, Soc. Stud. 9** &/or **French,** plus some elementary duties depending on strengths of applicant. Please forward applications or inquiries to: John Piers, Principal, Neerlandia School, Neerlandia, AB T0G 1R0. Phone (403) 674-5581 (school) or 674-5308 (home).

ORILLIA, Ont.: Orillia Christian School, a non-denominational school of 150 students in K-8, invites applications for a full-time teaching position at the **Grade 6/7** level, for the 1990/91 school year. Address all applications and inquiries to: Mr. G. Kamphuis, Principal, Box 862, Orillia, ON L3V 1G6 or phone (705) 326-0532.

OTTAWA, Ont.: Redeemer Christian High School invites applications for a teacher of **Physical Education** and **Science.** Send application and resume to: Derek Maggs, Principal, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. Tel. (613) 722-1175.,

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REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a **teaching principal** for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7

SARNIA, Ont.: Lambton Christian High School has an opening in **French** effective September 1990. Please address inquiries or applications to: W. Drost, Principal, c/o Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone (519) 337-9122.

SURREY, B.C.: Fraser Valley Christian High School is seeking qualified teachers for full-time positions in the areas of **Bible, English** and **Science.** Interested persons should direct letters and resume to: Mr. A. Boerema, c/o FVCHS, 15353-92 Ave., Surrey, BC V3R 1C3

STRATHROY, Ont.: John Calvin Christian School has one full-time position available for the 1990-91 school year at the **intermediate level (7/8).** If you are interested in joining an exciting staff and school community in the heart of Southwestern Ontario, please send your resume to: Mr. Henry Wiersema, Principal, c/o John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone (519) 289-5562 (home) or (519) 245-1934 (school).

Teachers

STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990:

- One teacher in the **primary/junior** division in the area of **French,**
- one teacher in the **intermediate/senior** division in the areas of **Math** and **Science,**
- one teacher in the **intermediate/senior** division in the areas of **English, History** and **Contemporary Studies,**
- one teacher in the **intermediate/senior** division in the area of **French.**

Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#2, Claremont, ON L0H 1E0

Vacations

Vacationing pastors: If you are planning to visit the Vancouver, B.C., area this summer, Surrey Chr. Ref. Church invites you to occupy our pulpit during June, July and August. Please call (604) 584-5241 or 584-3544.

Teachers

TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the **primary department** for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6

UTTERSON, Ont.: Muskoka Christian School requires a teacher for a combined **Grade 3/4/5** class, starting September 1990. This is the first time this position has been advertised. Please send resume to: Mr. Bill Fitch, Principal, Muskoka Christian School, P.O. Box 150, Utterson, ON P0B 1M0 or call: (705) 385-2847

Help Wanted ads on next page.

Teachers

The Richmond Christian School

is accepting applications for the following positions for the 1990-91 school year:

- **Elementary** — Library Technician full-time (minimum three days), Music, Phys. Ed., Grade 2, Grade 6/7 split, teaching Vice-Principal.
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The Richmond Christian School offers Christian education for students from K-10. Our present enrolment is 350 students, with Junior High located on a separate campus.

Please contact:
Vic Wiens at (604) 272-5720
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Classified/Events (Crossword Puzzle can be found on page 7.)

Events

40th Anniversary

The First Christian Reformed Church of Drayton, Ont.,

hopes to celebrates its 40th anniversary on

Saturday, June 16 & Sunday, June 17, 1990.

On Saturday, D.V., we will have a picnic starting at 11 a.m. to be held at Lake Conestogo.
For Sunday we have planned special worship services for 10 a.m. and 7:30 p.m.
Former members and friends are invited to celebrate with us.

If you require lodging or more information please call:
HANK REINDERS at (519) 638-3031

Calendar of Events

May 18-20	Tenth Annual Clinton "Klompen Feest," at Clinton Community Park, **Clinton,** Ont. For info. call (519) 523-9559 or 482-3997. See advertisement C.C., Apr. 27/90.
May 19	MARS commencement exercises, 10 a.m., Calvary CRC, **Orange City,** Iowa. Keynote speaker: Dr. John B. Hulst of Dordt College.
May 25-27	11th Annual Spring Conference for Singles. At Brock University, **St. Catharines,** Ont. For info. and registration call Maria at (416) 935-9380, or Helen at (416) 688-4906. Deadline May 11, 1990.
May 26	Spring festival of music by St. Thomas Ladies' Choir, St. Thomas & District Male Chorus and Strathroy Mixed Choir, directed by Jack Dykstra. At 7:30 p.m., CRC, **Mount Brydges,** Ont.
May 26	Annual A.B.C. Sale, from 9 a.m. to 1 p.m., at Shalom Manor, **Grimsby,** Ont. Dutch hospitality at its best!
May 26	Mothercare seminar, **Guelph,** Ont., facilitated by Joanne Paul of Anchor Counselling. For info. call (519) 757-0147.
May 26	Redeemer College graduation, **Ancaster,** Ont., at 2 p.m. Speaker: EFC's Brian Stiller.
May 26	Second Annual Dundas Community Springfest hosted by Calvin Christian School, from 8:30 a.m. - 3 p.m., at the Dundas Arena, 35 Market St., **Dundas,** Ont.
May 27	City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, **Sarnia,** Ont.
May 30	"Hollandse Dag" at CRC, **York,** Ont. Starts 10 a.m. Speaker: Rev. Harry Vander Windt. For info. call (416) 768-3634 or 765-2945.
June 1	Thank-you evening for Ray VanderPloeg. At 6:30 p.m. John Knox Chr. School, **Woodstock,** Ont.
June 6	"Hollandse Dag" in **Kingston,** Ont. Starts 10 a.m. in the First CRC. Speaker: Rev. J.G. Groen. Admission $7.00, including lunch. For info. call (613) 386-3754.
June 9	"Agenda 2000 - Seminar" on the place and task of Christians in an age of pollution, sponsored by CPJ. From 9 a.m. - 3:30 p.m., St. George's Anglican Church, 152 Metcalfe St., **Ottawa,** Ont. For registration/info. call (613) 835-2293.
June 10	Laura Smit, a graduate of Calvin Seminary and currently pastor of Clayton Presb. Church, Clayton, New Jersey, will tell the story of her struggles to enter the ministry. At 2 p.m., Church in the Woods Chr. Ref. Church, 209 Bearinger Rd., **Waterloo,** Ont. She will also preach in the morning service. For info. call (519) 884-3295.
June 16	17th Annual "Grunneger Picnic," at Grand River Conservation area, **Rockwood,** Ont.

Help Wanted

STUDENT LIFE DIRECTOR

The King's College, a Christian liberal arts college, has an opening for a student life director who will be responsible for the administration and development of programs that foster student development and fulfil the mission of The King's College.
Duties include co-ordinating and supervising the college residence program; co-ordinating weekly chapels and pastoral care; providing orientation and program for new students; planning and co-ordinating social events and retreats; advising student government and supervising the work of Residence Directors, Counsellor and student employees.
A master's degree in student development is preferred but relevant post-secondary education and experience will be considered. Competence should be demonstrated in administration, supervision, co-ordination and youth work. Pastoral experience and appreciation of liturgy an asset.
Closing date: May 28, 1990.

Send letter of application, resume and names of three references to:

Dr. Henk Van Andel, President
The King's College, Dept. 601
10766 - 97 St., Edmonton, AB T5H 2M1

Contact Ms. Marlene Brouwer at (403) 428-0727 for further information.

EMPLOYMENT OPPORTUNITY

Wanted: Public Affairs Director (Co-director of CPJ-BC)

This is a half-time position with duties including: membership development, financial development, office management and effective presentation of CPJ to the Christian community. Duties to commence **Sept. 4, 1990,** from the Vancouver area office.
Qualifications: Demonstrated organizational, administrative and fund-raising skills, as well as an ability to communicate CPJ's vision and work in a variety of contexts.

For more information or submission of resume, write:

Sid Jongbloed, Chair CPJ-BC Council
3821 Lister St., Burnaby, BC V5G 2B9
Application deadline: **June 15, 1990.**

Covenant Christian Reformed Church

St. Catharines, Ontario, Canada

invites applications for the positions of:

Youth Director
Director of Evangelism
Education Co-ordinator

Covenant will consider applications for each position individually or for combinations of the above positions. Positions report to pastor under the supervision of Council.
Qualifications: Degree in religious or church education, or equivalent experience (ordained or unordained).

Send resume, references and academic transcripts by June 1, 1990 to:

George Vandezande, Chairman of Search Committee
483 Scott St., St. Catharines, ON L2M 3X1
Telephone: 416-934-5954

Help Wanted

CAMPUS CHAPLAIN

Brock University, St. Catharines

Classis Niagara is seeking a qualified person to work three-quarter time in Campus Ministry.

The task includes:
- establish contact with CR students
- outreach to Christian and other students on campus
- leading study sessions on Christian World View
- working in co-operation with other Christian ministries on campus

Effective date August 1, 1990.

Send applications or inquiries to:

Hilda Brink
21 Bradmon Dr., St. Catharines, ON L2M 1T5
or phone (416) 935-1427

► Business Manager ◄

The Abbotsford Christian School Society

invites suitable applicants for the full-time position of **business manager** of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters.

The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students).
Salary and benefits commensurate with experience and qualifications.

Please send resume (including statement of faith in Christ and job references) to:

Mr. John Koot
c/o Abbotsford Christian School
Box 157, Abbotsford, BC V2S 4N8

Assistant for Church Relations

Christian Reformed World Missions of Canada is inviting applications for an **Assistant for Church Relations,** to begin by early June 1990. Applicants should have a good knowledge of the Christian Reformed Church, have proven interpersonal relations skills, and have familiarity with computers and word-processing. An active interest in missions and a personal commitment to the Lord are a must. Interested persons should apply and send their resume by May 28, 1990, to the attention of:

Mr. Bill Termorshuizen
Christian Reformed World Missions of Canada
P.O. Box 5070, 3475 Mainway, Burlington, ON L7R 3Y8

Church news

Christian Reformed Church

Minister available for call

The consistory of Cephas, Peterborough, Ont., announces that its associate pastor, Rev. Harry Mennega, having completed his work for Christian Reformed World Missions and his studies in Israel, is available for call. We heartily recommend our former pastor for consideration to the churches. His address is: 9B Carraway Cresc., Box 521, Morrisburg, ON K0C 1X0; (613) 543-3451.

Correction:

Rev. John Zantingh **declined** rather than **accepted** a call to the First Christian Reformed Church of Barrie, Ont., as C.C. erroneously reported last week.

Calvinist Contact offers a sincere apology to Rev. Zantingh, the First CRC, Barrie, Ont., and the Maranatha CRC, Bowmanville, Ont., (his present church).

We regret whatever misunderstanding or embarrassment this error may have caused.

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Books

Robert VanderVennen, book review editor

Poetry

Striking poetry from a fractured life

But This Land Has No End, by Gerrit Achterberg, translated from Dutch by Pleuke Boyce. Lantzville, B.C.: Oolichan Books, 1989. ISBN 0-88982-097-X. Softcover, 72 pp., $9.95. Reviewed by Ed Nyman, St. Catharines.

Translations, especially of poetry, can often be unsatisfying. They seem always to be at least one step removed from the real thing. In reading *But This Land Has No End,* Pleuke Boyce's translation of selected poems by the Dutch poet Gerrit Achterberg, one's awareness of them as translations recedes under the power of the poetry itself and the skilfulness of the translation.

Achterberg's poetry is not simple, nor is it inspirational in the cliched sense. There is, however, beneath the dark and fractured surface, a strong sense of affirmation and wholeness that emerges as the volume develops. Those who seek a simple, propositional affirmation of the Christian faith and who do not enjoy the mysteries of faith, human relationships and language treated in all their complexity and richness should look elsewhere.

That is not to say that *But This Land Has No End* is a difficult read or only for the brave of heart. On the contrary, Achterberg's poetry is moving, intriguing and literary in the best sense of the word. As Boyce describes the poems they are "beautiful," "impressive," "Pyramids erected in the desert." What they are not, nor would they be satisfying if they were, is easy.

Darkness and light

As Boyce indicates in her introduction, Achterberg's life was neither simple nor gentle itself. His relationships with women were disturbing, even violent; he suffered severe emotional difficulties and was institutionalized many times. In 1937, he shot and killed his landlady and wounded her 16-year-old daughter. He was placed in various psychiatric institutions for the next seven years and remained a ward of the Dutch state until 1955. Ironically, being institutionalized made it possible for Achterberg to devote himself fully to writing his poetry.

Achterberg's poems are very much the poems of a fractured self in a fallen world where even language itself fails. The images are of loss, loneliness and suffering. Repeatedly the images turn to subtle shades of violence and death. Yet the poems are equally suffused with a sense of hopefulness, of joy, of the endless possibilities that might yet be.

Achterberg, a Calvinist in background, permeates his poetry with religious imagery. Images of sin, death and judgment are entwined with images of mercy, rebirth and re-creation: from "Dream Tribunal,"

Today I was arraigned,
tonight I bow before the court.

The wind and rain outside
plead and defend,
the wind and rain outside
plead and commend
their reasons to the judge.

while four walls beg and cry
for just one single word
of pardon before morning.

Nor is it the case that the poems begin darkly and move toward more positive images over the course of a poem or even over the course of his career. Both the darkness and the light are a part of his universe:

Those who pursued their love
until the end,
while love turned dark and
tortuous and dead,
found at the doorways of their
tents
a new, eternal morning-red.

Sorrow and joy dwell together. This is essential, I think, to understanding Achterberg's poetry. It is, however, true that his later poems, though as passionate, have less of a violent undertone.

Search for pure language

For Achterberg, language (and, therefore, poetry itself) is a way of escaping death, a way of creating at least the illusion of order and meaning, but always the poems struggle with the fallenness and incompleteness of human language. The search for meaning becomes the search for the perfect language: "Yet there must exist a word / which coincides with you";

If I could only find
a final name for the beloved
to dazzle the universe with
before I myself become
nameless.

The word, in the beginning,
was God.

The search for the beloved, for the perfect love, becomes one with the search for pure language and the writing of poetry itself. When creation returns to chaos, when secrets no more define us, then "poems are no longer needed."

These images, at the heart of Achterberg's poetry, are disturbing, for they strike at the core of the darker aspects of the Christian gospel in its birth of new life through blood and sacrificial death. In Achterberg's poetry, these darker elements of the Christian pattern become a metaphor for the search of a tortured soul for a crucified and crucifying Lord and the impossibility of separating this search from the soul's own quest for human love and meaning in a fallen world.

Yet Achterberg's poetry resonates with the power of love and a redemption achieved, not just sought for. Love for Achterberg is an infinity of unbroken, pure light, without number and colour. The poems about his mother are as gentle, as filled with love, as any I have read:

I find myself safe in her love
that outlives each betrayal by
the world.
Whoever I've become — the
day after tomorrow
we'll eat the cake that she has
baked.

Achterberg's own life too moved through images of despair to a metaphor of hope. In 1946, after years of personal tragedy, he married his lost sweetheart of 20 years earlier, Cathrien Van Baak.

The reader should be warned that these are very much male poems. Many of the poems, especially the earlier ones, express a disturbing if uncertain fear of, even hatred for, women. This aspect of Achterberg's poetry, no more than do his unorthodox images or his failures as a person, need neither explanation nor defence in a review such as this. Achterberg was what he was.

As an early admirer wrote to Achterberg, "I don't know whether I should congratulate you. As a poet, certainly, but not as a human being.'" Achterberg's poems, and Boyce's translation of them, stand as a modest but powerful testament to one, very human man's vision of what is and what will be.

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Friends of God

Wayne Brouwer

Riddles

"I will turn my ear to a proverb; with the harp I will expound my riddle: why should I fear ..?" (Psalm 49:4,5).

"Imponderables!"

That's what David Feldman calls the everyday questions of life which nobody dares to ask. He's authored three books of answers to strange and peculiar questions people pull from the far reaches of their minds. Some are thought-provoking: "Doughnut-shop employees always pick up the doughnuts with a tissue so that their hands never touch the doughnuts. Why do they then put the same tissue in with the donuts for the customer to carry home — germs and all?" Or, "why do people tend to look up when they're thinking deeply about something?"

Some are peculiar: "Why is the colour blue associated with boys and the colour pink with girls?" And, "Why do clocks run clockwise?" And, "Why is scoring three goals in hockey called a 'hat trick'?"

Some are just interestingly silly: "Why are the shoes you rent when you go bowling so ugly?" (Do you ever think about that?) "How did Oreo cookies get the name 'Oreo'?" (No one really knows, although legends abound!) "Why do our fingernails grow faster than our toenails?" (Would you believe there are at least three possible reasons?)

Mind games

Riddles have been around since the begining of human history. Socrates, in ancient Athens, taught his students the meaning of life by way of riddles (to the chagrin of the community and the loss of his own existence!). The question of the Sphinx in Greek mythology — "What walks on four legs in the morning, on two at midday, and on three in the evening?" — stumped all takers, until Oedipus saw in it the picture of a human crawling as a baby, walking as an adult, and hobbling along with a cane in elderly years. And English school children of an earlier age grew up repeating a rhyming riddle on their playgrounds:

Little Nancy Etticoat
In a white petticoat
And a red nose:
The longer she stands
The shorter she grows.

Only the quick of mind would figure out that little Nancy was a white candle with a reddish orange flame on her "nose." And only they would also guess that "what runs about all day, and lies under the bed all night?" is not a dog, but a shoe.

Vexing challenges

But the riddle of Psalm 49 is more than a game. It's a direct challenge to the human heart: "Why am I so afraid of the rich and powerful, when they have no control over my destiny?"

The Sons of Korah debate the issue for a while: money talks; power is impressive; the rich seem to live "the good life." And the perplexing riddle is that these things, which drive us to distraction, are not supposed to matter! We ought to know the true values of life! We shouldn't be vexed by those who ruthlessly climb over us on the ladder to success!

But we are! And they *do* trouble us! And it bothers us that our ethics or morality keeps us poor while the "achievers" flash their disdain across the pages of the supermarket tabloids and entertainment gossip columns. So often we hear people telling us of the ways in which God has blessed them, while in pious sarcasm they point to their neighbours' possessions with envious eyes and lusting souls.

One answer

There's only one answer to the riddle of Psalm 49. Fear of the powerful and envy of the rich die with death. If death robs us all, great or small, is there anything that death can't grab? "Yes!" cries the psalmist. "God will redeem my life from the grave; he will surely take me to himself!" (vs. 15).

If you know that, the rest of the riddles of life are not quite as troubling. But if you don't know that, then you're only an animal (vs. 20). And you die like a dog.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.